

# Sri Srinivasa Vaibhavam - Vol 1

(Mudal AzhwArs' anubhavam)



*"sampradAya pracAra dhurantarar"*  
*SrIrangam SrI V. Madhavakkannan*  
*and*

*"SrI nrsimha seva rasikan"*  
*Oppiliappan Koil SrI VaradAccAri SaThakOpan*



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**Special Thanks To:**

**Archakam SrI Ramakrishna DIkshitulu,**

**Archaka Mirasidar, Srivari Temple, Thirumala Hills**

for his insightful and elaborate FOREWARD on the VaikhAnasa Agama  
and details of the practices at the garbha-gruham of the SrI  
SrInivAsar thirukkoil at Tirumala.





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Malayappa Swamy in Sesha vAhanam





SrI:

## INTRODUCTION TO VAIKHANASA AGAMA AND WORSHIP

by

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### VAIKHANASA WORSHIP

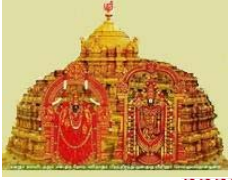
Om devarAja dayApAtram dIbhaktyAdi gunArnavam  
bhrugvAdi munaya: putrA tasmai sri vikhanasE namaha||

nArAyanam sakamalam sakAlAmarEndram  
vaikhAnasam mam gurum nigamAgamEndram  
bhrugvathrikAsyapamarIchi mukhAn munIdrAn  
sarvAnaham kulagurum pranamAmi mUrdnA||

Amongst the Indian Communities of Priests, committed to the promotion of temple-culture, the Vaikhanasas occupy a significant position. The oldest such priestly communities, they even to this day largely function as temple priests. They find mention in Vedic corpus, the epics (Mahabharatha and Ramayana), the puranas (like Bhagavatham) and the Smriti literature. They are described as ascetics, hermits, devoted to contemplation on Godhead, and engaged in Vedic sacrificial rituals. They were sages closely associated with Valakhilyas of Rigvedic celebrity, and dear to Indra. So we read in Tandyamaha-brahmana (14,4,7) vaikhAnasA vA rushayA indrasya priyA Asan|| They had their scriptural lore, named after their own designation, rooted in the Vedic corpus, containing the essence of Vedic wisdom, and given entirely to the worship of

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Vishnu as the supreme spirit of the Vedic canon. Sage Marichi's Vimanarchana Kalpam (patala 96), one of the earliest of Agama works, has this to say:

vaikhAnasam mahAshAstram sarvavEdEshUdrutham  
sarvavEdArthasAram apratarkya aninditam vaidikairUpasEvitam  
vishnOrAradhanam| sarvabhUthahitArdAya shAbdam pramAnamavalambya  
vishnunAm vikhanasa uktham, vikhanasa bhrugvAdInAmuktham ....

It may be noted that this scriptural lore aligned itself firmly and uncompromisingly to the Vedic wisdom (more specifically to the Aukheya-Taittiriya branch of Krishna-yajurveda) and was therefore described as 'vaidika' in contradistinction to the other approaches which incorporated the tantrika or folk practices. Even now, the Vaikhanasa priests, at home and in the temple, insist on first performing the fire-ritual prescribed in the Vedas, and then worshipping Vishnu, as the supreme spirit:

tasmAdagnau nityahOmAnthE vishnurnithyArchA gruhe dEvAyatane bhaktyA  
bhagavantam nArAyanamarchayEditi vignAyate|

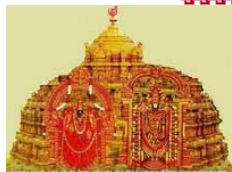
This is prescribed by the Vaikhanasa-srauta-sutra. Infact, the Vaikhanasa is the only group among temple-priests to have a kalpa-sutra of their own. They translate in to practice the Vedic dictum that Agni is the lowest of the gods (in the sense being visible to the human eye) and Vishnu, the highest and that therefore the worship of these two effectively means the worship of all the gods who occupy intermediary positions:

agnirvai dEvAnAmave vishnu: paramastadantarEna sarvai anya dEvathA:  
iti brAhmanam|

vishnO: nitya dEvArchA sarvadEvArchAbhavathi|

The worship of the Godhead assumes two forms:

- ☆ aniconic (amurta) and
- ☆ iconic (samurta).





Worship of Agni in the sacrificial ritual (agni-hutam) illustrates the former, and worship of Vishnu in an icon, duly installed at home or in the temple represents the latter. Agni and Vishnu thus constitute the two conceptual limits or polarities of the Godhead. The worship this consists of:

- ☆ fire ritual (homa),
- ☆ iconic worship (archana),
- ☆ recitation of sacred mantras (japa) and
- ☆ contemplation on the abstract significance of the iconic form (dhyana).

This is in perfect accord with the ancient view (mentioned in Yakshaa's Nirukta) that Veda has three interpretations:

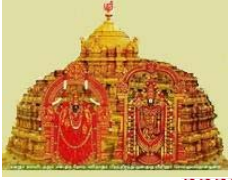
- ☆ adhi-yajna,
- ☆ adhi-daiva and
- ☆ adhyatma.

Further, the worship of Agni (homa-puja) which is the focus of attention in the Vedic corpus has been faithfully translated into the worship of Vishnu in the iconic form (bera-puja). In the context of the three-fold sacrificial fire (trEtAgnipaksha):

- ☆ the primary immobile image (dhruva-bera) in the sanctum of a temple represents the gArhapatya-agni,
- ☆ the image for routine worship (kautuka-bera) represents Ahavaniya-agni, and
- ☆ the processional image (utsava-bera) the dakshinagni.

In the context of the five-fold fire (panchAgni-paksha), two other icons, the icon for receiving the daily bath (snapana-bera) and the icon to receive daily



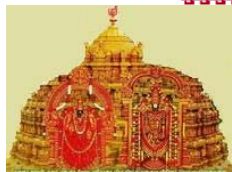


offerings of food (bali-bera) represent the sabhyagni and the avasathya agnis respectively.

Thus the Vedic sacrificial ritual (srautagni) corresponds in spirit to the Vaikhanasa worship of the image of Vishnu in the temple (bera-puja), three times during day (savana). In the Vaikhanasa shrine, the important concepts in a Vedic sacrifice (yagna) are to be found (dIksha, adhvaryU, ritvik, hautra-prasamsa, havis, pUrnAhuti, avabhrita, trishavana, prAyaschitta and so on). The worship sequences strictly follow the Vedic prescriptions and Vedic mantras are recited in every sequence exclusively. Like a Vedic sacrifice, worship in a Vaikhanasa shrine is designed to secure the good of all living creatures and is based on Veda (vishnOrAradhanam sarvabhUthahitArdAya shAbdam pramAnamavalambya). Hence worship here is termed 'dEva-yajana' in Marichi's definitive treatise Vimanarchana Kalpam and the worship is meant to secure the welfare of the state (rAshtra), the administrators (rAja) and the entire cadre of devout chieftains of administration (yajamAna). Marichi's words.

ata dEvayajanam vyAkhyAsyAma:| grihOtrEna labhatE svargamityAhu:| sangati dEvapujAnAm yagna iti surayO vadanti| yagnEshvEtEshu dEvayAgO vishishyatE| yajamAna bhavapi bhuvi shashvatam tishtati| tasmAdragNO rAshtrasya yajamAnavamsasyAbhivruddi:|

This is in fact the especial, and also essential, feature of the Vaikhanasa mode of worship. It is rooted in the Vedic tradition, and is a continuation of the Vedic approach. It is a direct successor to the yagna ideology of the Vedic corpus in the context of Agama. When Bhagavatha (11,27,7) enumerates three distinct kinds of worship (makha) and designates them as 'vaidika' (worship through fire-rituals like agnishtOmA prescribed in the Vedic corpus), tAntrika (worship with flower offerings and folk practices) and misra (a combination of the two kinds mentioned above), the first form of worship is clearly Vaikhanasa. The commentator Vijayadhaja (pAda-ratnAvali) explains that the three modes of worship take the form of:







- ☆ "agnishtOmadih",
- ☆ "pushpAnjalyAdih" and
- ☆ "nAma-sankIrtanAdih".

Viswananthachakravarthi (parArtha-darsini) mentions specifically that Vaidika mode of worship employs only Vedic mantras (like purusha-suktha) during worship. And this is precisely what is done in the Vaikhanasa-worship. Mahabharatha (Anu-gita, Asvamedhika-parvan 122,26) also refers to the Vaikhanasa mode of worship as prevalent in those times:

vEdOtKEnaiva mArgEna sarvabhUthahridistitham mAmarchayanthi|  
yE viprA matsAyuJyam vrajanti te||

An ancient smriti text Vridda-hArIta-samhitha (chapter 11) mentions not only three systems of worship:

- ☆ srauta (based on veda),
- ☆ smarta (based on smriti texts, secondary to the Vedas) and
- ☆ agama (based on agama texts, later in date),

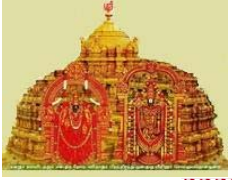
but identifies the first with the Vaikhanasas. It was the Vaikhanasas who transformed the Vedic yajna ideology (amUrtarchana) into iconic worship in the temples (samUrtarchana). Worship thereafter became three-fold:

- ☆ mental (mAnasi, including japa, dhyana, nama-sankirtana),
- ☆ fire-ritual (homa) and
- ☆ worship of idols treated like a sovereign or honoured guest (bera):

mAnasI hOmapUjA cha bErapUjEti sA tridhA||

Marichi significantly states that the proper method of worship assumes four





modes:

- ☆ correct conduct indicated by the smriti and Kalpa texts (charita),
- ☆ performance of Vedic rituals and iconic worship (kriya),
- ☆ development of transcendental wisdom (jnana) and
- ☆ practice of yoga (charita kriya jnana yogEshu chaturshi pUjAmArgEshu|).

The first of these is also justification for the presence and prevalence of an elaborate Vaikhanasa-Kalpasutra in three parts:

- ☆ smarta (for grihya),
- ☆ dharma and
- ☆ srauta (including pravara-prasna).

This augments the equally elaborate Vaikhanasa-bhagavachchastra, which deals with temple-culture exclusively and exhaustively. This latter literature comprises texts amounting to four lakhs of grantha in a total of 128 books, ascribed to four sages, Bhrighu, Atri, Marichi and Kasyapa, who were all inspired by the primeval sage Vikhanasa. This represents Vaishnava-agama in an avowedly Vedic context. It deals with the construction of temples, making of icons, installations, consecrations, daily worship in the temple, occasional festivities (utsavam), and necessary purifications and equations for the lapses (prAyaschittam). Worship in a Vaikhanasa shrine presupposes the adoption of the Vaikhanasa-Kalpasutra supplemented by the Agama texts (known collectively as Daivika-sutra). In a very large number of Vishnu temples in Andhra Pradesh, Tamil Nadu and Karnataka, this mode of worship continues uninterrupted for great stretches of time.

The most celebrated among these, however, is the Tirumala-Tirupati temple, where Vaikhanasa worship has been conducted all through its recorded history.

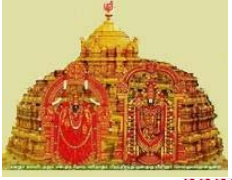




It has also been a rallying point for the Vaikhanasa community, for here it was that the great scholar, Srinivasa-makhin wrote his works elucidating the Vaikhanasa-ideology. In this ideology, devotion (bhakti) is means to liberation (moksha) only when accompanied by worship of Godhead in an iconic form (aradhana). The concept of co-operation between devotion and worship (upasana or yajna) is highlighted in the Vaikhanasa philosophy. This is also the Vedic outlook: yajna as a means for the fulfillment of human aspirations combines devotion with ritualistic activity. Worship-activities (kriya-yoga, upasana, yajana) are in fact superior to devotion which one feels immediately and as a passing mood; they gradually render one eligible to the highest of benefits, namely liberation from worldly ills. It is only gradually that one attending on the Supreme Spirit in the iconic form (saguna-brahma) reaches or knows the supreme spirit beyond names and forms (nirguna-brahma) and obtains emancipation. It is a ladder like path (sopana-marga). Iconic worship is an important and indispensable ingredient in this path. This makes the movement of the devotees firm and progressive. The word 'Vaikhanasa' etymologically signifies digging deep in to the Godhead (by earnest contemplation assisted by worship) that is enshrined in one's ownself (vishEshEna khanati| khanitvA chAtmAnAtmAnam| khananashabdEna dhyAnamuktam bhavati| dhyana mAvishya yOgEna|). Iconic worship done according to the prescriptions laid down in the Vaikhanasa texts is itself an act of digging (khanana) into the Supreme Spirit in one's own being. Hence the significance of 'atma-suktha' in Vaikhanasa worship. It is true that the highest form of worship is mental (manasa). The supreme spirit really dwells in the heart of the devotee and must be reached by mental processes. Direct cognizance of the presence and power of Godhead is worship proper. But knowledge and devotion do not render iconic worship superfluous or unnecessary. For the formless Godhead in the heart needs to be visualized in an iconic form for being worshipped. Bhrigu makes an interesting observation (Prakirnadhikara, 36, 286-287):

yatra mAnasArchA syAt tachcha mAnasikam bhavEt| antaryAmi ya evAste



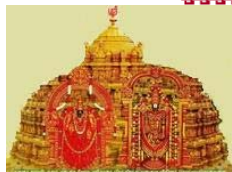


hrudayE nishkaE hari: || eva sakalE bhUtVA bimBE yatsannidhApita: |  
tasmAtsakalapUjAyAm naiva kuryAd vyatikramam ||

When the worship is mental, the object of worship is also mental. The Godhead resides in one's own heart, devoid of attributes like name, and form, (nishkala, nirguna) and as the inner controller (antaryami) of the living being. However, it is this Godhead that is projected and installed in the idol for receiving worship. Albeit devoid of form, the Godhead assumes a form (becomes sakala) for facilitating worship. If HE is in the mind, HE is only thought of. And thoughts being what they are, cannot be expected to worship properly. The activities involved in worship are in reality approaches to the Godhead; hence they are called kriya-yoga. The activities are accompanied by appropriate Vedic mantras recited, and by having an idol properly installed for offering worship. There is also contemplation and further a feeling of devotion. Thus the Vaikhanasa worship is a pentad (panchaka) of recitation of Vedic mantras, activities like in a yajna, utilization of proper and consecrated substances like the idol, contemplation and devotion. Marichi (Ananda-Samhitha) says that this is the proper approach to Godhead in the present age. In the first of the aeons, Krita-yuga, God was worshipped only in the mind; in the next age, Treta, sacrifices were the proper approach; in Dvapara age idol worship was commended and in the present Kali age, contemplation is the best approach. But the special features of worship in each of the four ages must be combined in the present age to give the best results.

krutE tu mAnasam srEshtam trEtAyAm yajanam param | dvAparE pratimArchA  
cha kalau chintanamuttamam || chaturshvapi yugEshvevam vishEshastu yugE  
yugE | mantOchchara kriyA dravyadhyAna bhAvAngapanchakam ||

The five details mentioned above are but 'limbs' (angas) of worship as an effective approach to Godhead for the sake of securing emancipation. Worship (aradhana) primarily means only idol worship (archana), for which the details are necessary limbs. That this kind of worship is the supreme expedient (paramopaya) is the guiding principle of Vaikhanasa worship. The idol





representation is in the essence the Godhead's own manifestation for facilitating worship (hence known as archavathara). IT symbolizes the Supreme Spirit in all its glory and in its immanent as well as transcendental aspects (viz, the Brahman of Vedanta). It is in this sense that the self-manifest image of Vishnu (the Vedic God of gods) on the Vengadam hills (Tirumala) is hailed with the words 'Venkata-brahmane-namah'. (It may be noted in the passing that there is a mantra in Rigveda (10,155,1) which is seen to suggest a reference to this hill. The celebrity of Tirumala goes back to the Vedic age:

arAyi kAnE vikate girim gachchasadAnve sirimbithasya satvabhi:| tEbhishtva  
chAtayAmasi||

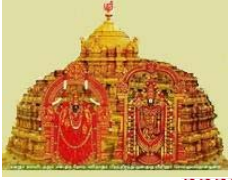
#### Meaning:

"The person, devoid of wealth and vision, is implored to go to the hill which burns up all evil (vikata for Venkata) and drives away all obstacles to peace and prosperity. The call of the seer Sirimbitha has obviously not gone in vain."

#### VAIKHANASA WORSHIP IN TIRUMALA

Vaikhanasa worship is mainly concerned with worshipping Lord Vishnu. According to Vaikhanasa worship, Lord Vishnu is worshipped as an all pervading cosmic energy. Inviting (Avahanam) of Lord Vishnu, is nothing but praying Lord Vishnu to come along with all his attendant deities (Saparivaram). So worshipping Lord Vishnu is nothing but worshipping all gods. "Atha: Vishno: archaa sarva dEvArchAbhavathi". The significance of Vaikhanasa mode of worship lies in the fact that the prominence given to worshipping Lord Vishnu, in his Vishnu form rather than in Vasudeva form. It is the essence of Vaikhanasa worship, Comprehensive and all pervading signifies Vishnu Tatvam. This can be seen in the temples following Vaikhanasa mode of worship. Lord Vishnu himself self manifested in the Archa form to give abhayam to his devotees. In every Vishnu Temple, there will be a fixed Dhruva Beram (Mulavirat), along with 4 other Beras or murthies. These five beras are called as 'Pancha Bera', They are



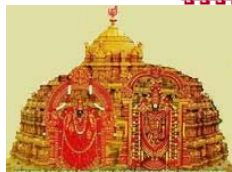


1. Dhruva Beram,
2. Kautuka Beram,
3. Utsava Beram,
4. Snapana Beram and
5. Bali Beram

The stone idol which is installed as Archa murthy is nothing but **Sarvasakthi samanvitha Saakshat Vishnu murthy**. As the Vedas says "TreenipadA vichakramE vishnu:" from the mulavirat the cosmic energy will be transferred to other three beras, Kautuka, Utsava, Snapana. This is integral and all pervading. Among this three beras:

- ☆ Kautuka bera will receive Nitharchana,
- ☆ Utsava Bera will receive kAmyArchana,
- ☆ Snapana bera will receive naimittikArchana.

It is very interesting to know about these 'chaturmUrthi tatvam' of Lord Vishnu. The main idol is 'Vishnu', though he is sarva vyApi, this bera is fixed. To receive pUjas (rituals) from devotees (thru Archaka mukham), the cosmic energy (vishnu tatva sakthi) will be transmitted from mulavirat to the **kautuka bera** on the archA peetham. This is first step. After this when the worship is going on and when the need for abhishekam to idols arises, the vishnu tatvam will get transmitted in to **Snapana beram**. This is second step. And in the third step, the Utsava deities are taken for a procession around the temple out of Garbha griham, and the vishnu tatvam now get transmitted from the mulavirat to **utsava beram**. "nithya pradhAna pUjardham kautukam sankalpayEt snapanam snapanArdham cha vyutsavArdham tadhautsavam||" For the daily rituals (nithyArchana) kautuka beram, and for abhishekams snapana beram, for utsavams utsava murthy has to be installed in a temple. Apart from these three beras, there will be a fourth bera called '**Bali beram**' for the procession



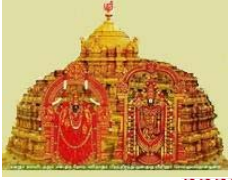


of bali. To offer bali to all the deities in the temple avaranam this bali bera is useful. "nityantu baliyAtrArdham balibimbamcha mukhyatha:" while offering bali daily this 'bali beram' is important. "sarvatra sarva bhogArdham bhoga bERam cha kanchanA" For offering sarva bhogas, a bhoga bera has to be installed, which is other wise called as 'kautuka beram'. Though there are four idols of lord Vishnu or 5 idols, they are not seperate idols. In the sanctum, the fixed idol of Dhruva beram will be always worshipped as Lord Vishnu's Archa svaroopam. And this Dhruva beram is in turn is an 'Adi murthy' for the other 4 idols. The kautuka bera which is useful for offering worship of nityArchanam is in turn an 'Amsa' of main idol and after the main idol (Dhruva bera) this is an important beram in all rituals, and that all these 5 idols or 'Pancha Berams', are one as said in, "Dhruva kautuka mOraikyE dhruvArchana mudAhrutam|" (Bhrigu's Kriyadhikaram, 8-146). The confluence of dhruva and kautuka is treated as dhruvarchanam. "dhruvabERanu rUpam cha kautukam parikalpayEt|" (Kriyadhikaram, 3-21). The cosmic energy is transferred from dhruva beram to Kautuka beram. In the same way from kautuka beram to utsava beram, utsava beram to snapana beram, also snapana bera to bali beram.

"yathAgArhapatnyadau AhavanIyAdi shvagnimpraNIyajuhOti| tathA dhruva bERAt kautuka bimbADishu samAvAhyarchayEt||" (kAsyapa gnAna kAnda)

As the agni from gArhapatyam is taken to AhavanIyam and other agnis and homas are performed, in the same way the cosmic energy from dhruva beram is transferred to kautuka and other beras and worship is offered. Sage Bhrigu has compared this Panchamurthy ideology (one god and five forms) to Panchagni sampradayam or the Pancha Pranas in our body. "yathA karmana Ekasya kalpithA panchavahnya:| yathA chaika sarIrasya vAyu panchaka kalpanam| tathaivaika vimAnasya panchabErAni kalpayEt||" (KriyAdhikAram, 9,7-9) In Sage Marichi's Vimanarchana Kalpam (89th patala), it is said that: Just like for an agni, there's dakshinAgni, gArhapatyAgni and other Panchagnis (sabhyam, AhavanIyam, anvAhAryam, gArhapatyam, Avasathyam), And just like for a one body there's pancha vayus (prANam, apANam, vyANam, udANam, samANam), in the same way for the same Vimanam in the temple,





Pancha Berams has to be installed. These five idols are similar to the Pancha Bhuthas (Prithivi, jalam, agni, vayu, Akasam).

### SRI MAHALAKSHMI ON LORD'S DIVINE BODY

The main idol is called 'Dhruva Beram' in all temples. It can be Sthanaka (Standing), Aasana (Seated), Sayana (Recumbent). The Dhruva Beram may be either with consorts Sridevi and Bhudevi or with Sridevi alone. In most of the temples, we find the mulavirat without consorts and the lord alone. Among Yoga, Bhoga, Viraha forms of idols in a temple, Lord Venkateswara's dhruva murthy is in Veera (viraha) Sthanaka form and there is no Sridevi and Bhudevi idols accompanying the main fixed idol (Achalam). Srinivasa, Balaji, Edukondala Vadu, Venkata Ramana, Vaddi kasula vadu, Apada Mokkula Vadu, with all these names, the Lord Venkateswara stands in the garbhalayam of Ananda Nilayam and is called as Dhruva Murthy in Agama terminology.

Lord Venkateswara's idol is having a Srivatsam mark on his right chest, which is a permanent part of the idol. It can be seen embossed, but only on Thursdays, when the jewels are removed completely, leaving the Melchat Vastram, and on Fridays, during Abhishekam and Nijapada Darsanam. The darsan of Vakshathala Lakshmi can be seen if we come very near to Kulasekhara Padi and even from there also, we can only assume the shape of the Lakshmi. Only archakas can see the Lakshmi on the Chest. This Lakshmi is called Dvi-bhuja-Vyuha-Lakshmi in Vaikhanasa Samhithas.

The presence of Lakshmi on the body of the Hill god is responsible for the name Sri-nivasa (the abode of Lakshmi) for him. This image of Lakshmi is in the Agamas prescribed to be two- armed and seated in the lotus posture, this form is called Vyuha-Lakshmi.

dvi**bhujA** vyu**halakshmi**: sy**At** baddapadm**AsanapriyA**|

sr**InivAsanga** madyast**haa** sutaram **kEshavapriyA**||

And the consecration and worship of Vyuha-Lakshmi are meant to secure

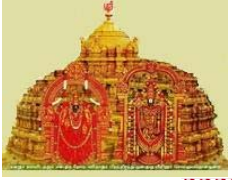






unbounded and eternal prosperity (*niravadika-samrddhi-siddhaye*). In the daily worship of the Hill-god, after the Venkatesa-sahasra-nama-archana in the morning, this Vyuha- Lakshmi on the god's chest is also worshipped reciting 16 names of Lakshmi (shodasa-nama) with the offering of tulasi-leaves after each name and also Goddess Padmavathi on the left chest is worshipped at the same time (while the 16 names are being chanted). This image is specially worshipped during the main deity's ceremonial bath on Friday's, as also during Makara-sankaranthi (kAkApudi), when this lakshmi on right chest of the hill-god receives bath with perfumed water. Ramanuja is said to have prompted one of the yadava-roya kings to offer for the hill-god a golden necklace in which the golden image of Lakshmi (sculpted in relief and encrusted with precious stones) was hung as a pendant (Bangaru Lakshmi). This necklace with the pendant (tiny idol of lakshmi), weighing 2kg and 333mg is seen round the neck of the hill-god all week days and is also permanent adornment on the idol, except during the friday's abhishekam. This tiny idol of gold lakshmi was offered, according to a traditional account, on a friday in the 'ratna-malika-yoga' (conjunction of constellation uttara phalguni on the twelfth day of bright fortnight). Every Friday, since that time, a special worship is accorded to this image. After the customary ceremonial bath (tirumanjana) for the god, and after adorning the lord with all the jewels (just before second thomala seva(or mAdhyAhnika ArAdhanam), this pendant image is seperately given a sacred bath with water, perfumes and turmeric amidst chanting of srI-sUktha by rchakas. This abhishekam is performed in ekantham and only Archakas, Jeeyars, Ekangis, Adhyapakas, Vedaparayanadars and the temple higher staff are present at that time to view this tirumanjanam of bangaru-lakshmi. So there is Vyuha Lakshmi on the idol's right chest which is embossed, which can be seen only when all the jewels are removed with the chest of the idol is fully visible and then there's an gold lakshmi (bangaru-lakshmi) on the right chest which can be seen at all the time when jewels adornment is done except on Friday's abhishekam this bangaru lakshmi is not seen instead the vyuha- lakshmi can be seen. As this bangaru lakshmi is given a separate bath before mAdhyAhnika ArAdhanam. On the left chest there's a gold chain with a big (4" tall and 3 1/2





inches width) pendant of goddess padmavathi and this padmavathi idol is always present and is a permanent part of the idol. Though this is a separate chain with a tiny idol, it is always present with the lord's idol even during the Abhishekam. It is never removed for any abhishekams at all. That means at all the times god is srI-bhUmi sahitham.

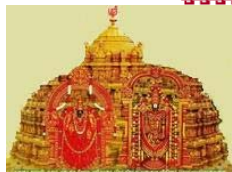
### SHODASA NAMAM

According to Vaikhanasa scriptures, it's not customary to worship all the gods in the idol form, there's provision for amurtyarchana (without idols but assuming there is an idol at that place). Also Panchamurthi Aradhana is followed at tirumala. There will be five idols of lord Venkateswara :Dhruva Beram (mulavirat), Kautuka beram (bhoga srinivasa murthy), Utsava beram (Malayappa swamy), snapana beram (ugra srinivasa murthy) and bali beram (koluvu srinivasa murthy). It is said that the following combination is followed while offering worship to these five idols.

- ☆ Dhruva beram: srI (lakshmi)-Vishnu (srinivasa(mulavirat))-bhu (padmavathi) sahitham
- ☆ kautuka beram, srI (lakshmi)-Purusha (bhoga srinivasa murthy)-bhu (padmavathi) sahitham
- ☆ utsava beram, dhruthi-Satya (malayappa swamy)-poushni sahitham
- ☆ snapana beram, pavithrI-Achyutha (ugra srinivasa murthy)-kshOni sahitham
- ☆ bali beram, pramodAyini-Aniruddha (koluvu srinivasa murthy)- mahI sahitham

Even though there are no thayars present physically for bhoga srinivasa murthy and koluvu srinivasa murthy idols, worship will be offered in the amurtyarchana form. So the different forms are as follows:

- ☆ Vishnu -- Vishnu, Purusha, Satya, Achyutha, Aniruddha,





☆ Lakshmi -- Sri, dhruthi, pavithri, pramodayini,

☆ Padmavathi-- Harini, Poushni, Kshoni, Mahi

## SAYANOTSAVAM

Sayanotsavam is the last part of paryAngasanam consisting of 6 steps. The Archaka will take the Sankalpam for ParyankAsanam as.... Sri.... Swamina: nityArchanAnga bhUta paryankAsanE panchOpachArAn karishyAmi. After that by reciting the Vishnu Suktham .. vishnOrnukam vIryAni... sUkshma vastram (or night dress) is adorned to the sayana bEram. Then pushpam, gandham is given by reciting..

☆ pushpam - 'imAssumanasa srEshtA....'

☆ gandham - '(praNavam) imEgandhA ...'vishnavE nama: pushpANi dadAmi (gandhEnAlankarOmi), sriyai nama: pushpANi dadAmi, harinyai nama: pushpANi dadAmi.

☆ by reciting 'imEdhUpA: ...' dhoopam is given,

☆ '(praNavam) subhrAjyOti ..' deepam is given

☆ '(pranavam) hiranyagarbha ssamavartatAgrE..' milk is offered,

☆ 'yE te satam ..' sarvaushadhamisram kashAya thoyam is given,

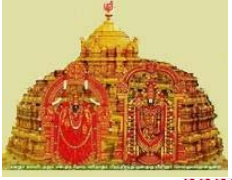
☆ 'idam vishnu..' pAniyam is given,

☆ 'yOgE yOgE ...' AchamanIyam,

☆ '(pranavam) vichakramE...' pANdarapippalI patra vajrakamuka kumkuma pushpachAtujAta kastUrI ghana sARambu sammisra suktikshAra yutam tAmboolam (betel powder and leaves) is given,

☆ Then sayanE, shEsha is offered prayers, '(praNavam) yamarpayanti ...'





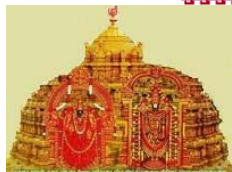
then the sayana bEram is put to bed after offering necessary rituals for the sayana place, bed etc.. chaturvEdamantrai pushpAnjali is given. Then after putting to bed by reciting appropriate vedic hymns, the cosmic energy which were transferred from the dhruva bEram to other bEras in the morning are sent back to dhruva bEram now. By reciting purusha sUktam lord has to be praised, then pushpanjali to dhruva bEram with dvAdasAshtAksharam. Then finally aparAdha mantram is recited,

'nArAyana namastEstu karuNAAtmandayAnidhE| .....

Then the curtain is drawn and the doors have to be locked by reciting, '(praNavam) suryastvA ...' Then the archaka will offer obeisance to the lotus feet of lord by doing pradakshina and namaskaram.

In summary, paryankAsanam - five upacharams, mriganAbhischa, tAmboolam, pushpam, gandham, pradakshina namaskAram. This is how we carry out Ekanta Seva or paryankAsanam at Srivari temple, Tirumala Hills.

||namo SrI venkateSAya||





॥ श्रीः ॥

## AZHVARs AND LORD SRINIVASA OF SEVEN HILLS

### (SRI SRINIVASA VAIBHAVAM)

#### INTRODUCTION:

Lord VenkatEsA's vaibhavam has been celebrated by the AzhwArS, AchAryAs and nAdhOpAsakAs over many centuries. It is the goal of this e-book to focus on the moving 200 plus pAsurams of the ten AzhwArS that salute and celebrate the anantha KalyANa GuNams and divya soundharyam of the Lord of Seven hills.

The count of 202 AzhwAr pAsurams on ThiruvEngadamudaiyAn break down this way:

PeriyAzhwAr:	Seven (7)
AndAL:	Sixteen (16)
KulasEkharar:	Ten (10)
Thirumazhisai:	Fifteen (15)
Thirumangai:	Sixty Two (62)
Poygai AzhwAr:	Ten (10)
BhUthatthAzhwAr:	Nine (9)
Pey AzhwAr:	Nineteen (19)
NammAzhwAr:	Fifty Two (52)
ThiruppANar:	Two (2)

All AzhwArS except ThoNDaradippodi AzhwAr and Madhura Kavi have

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performed MangaLASAnam for ThiruvEngadamudaiyAn. Between themselves, SwAmy NammAzhwAr and Thirumangai Mannan have blessed us with 114 of the 202 pAsurams (56%) on the Lord of Seven Hills. Both have performed SaraNagathy at the sacred feet of Lord VenkatEsa. The Mudhal AzhwArs have saluted Lord SrinivAsan with 38 pAsurams (19%). AndAl's sixteen pAsurams are very special because She is the only woman among the AzhwArs besides being the Devi of the Lord. KulasEkhara PerumAL's longing to be near ThiruvEngadamudayAn is intense and he wants to be in this dhivya dEsam as a step (Padi) in front of the Garbha Graham of the Lord or anything on the hills of the Lord. We will start with the divine pAsurams of the Mudhal AzhwArs on Lord SrinivAsan.

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# *Mudhal Azhu Ars*



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Poigai AzhAr







## POIGAI AZHWAR

Poigai, is the first AzhwAr among the three Mudhal AzhwArs. Ten verses of his Mudhal ThiruvanthAthi are on the Lord of ThiruvEnkatam. Let us enjoy them one by one.

### MUDHAL THIRUVANTHATHI PASURAM 26

எழுவார் விடைகொள்வார் ஈன் துழாயானை  
வழுவாவகை நினைந்து வைகல் - தொழுவார்  
வினைச்சுடரை நந்துவிக்கும் வேங்கடமே வானோர்  
மனச்சுடரைத் தூண்டும் மலை.

ezhuvAr vidai koLvAr, een thuzhAyAnai  
vazhuvAvagai ninanidhu vaigal - thozhuvAr  
vinaich chudarai nandhuvikkum vEnkatamE, vAnOr  
manach chudaraith thooNdum malai

#### Meaning:

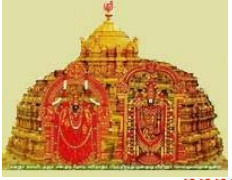
ezhuvAar - Some pray to Him for getting aisvaryam (wealth);

vidai koLvAr - some go to Him-pray to Him - enjoy His divine glories; and they pray for the bestowal of His grace on them to realize Moksham and nithya kaimkaryam in SrI VaikuNTham. Some reach the most fragrant thuLasi garlanded Lotus Feet of the Lord and do not wish to be away from Him at all times; reach His Lotus Feet every day without fail, praying and paying obeisance to Him; praise Him describing His unparalleled glories, etc. They desire only that and do not seek wealth [aiSwaryam]; or kaivalyam.

Their [the above mentioned devotees-all three types] karmic diseases get crushed and burnt by ThiruvEnkatam.

vEm plus katam - that which burns the sins.





This mountain ThiruvEnkatam is the one that keeps the flame of devotion in NithyasUris continue to glow.

A wonderful pAsuram!

AzhwAr says: there are different kinds of devotees, one who seeks aiswaryam; one who seeks kaivalyam (AthmAvalOkanam) and the last one mumukshu - one who seeks Him alone as the attainment and seeks Him as the means. AzhwAr also beautifully adds: For everyone the hurdles are the karma and papa puNyAs that we have accumulated over very many births and are still being committed. This mountain ThiruvEnkatam simply burns the karmic diseases, papa puNyAs and cleanses them.

Those who seek wealth get that and come back to enjoy their wealth. Only when they need next time, they go to Him. Those who seek and go to Him for realization of their self reach Him and take leave of Him for enjoying their self only. [vidai koLvAr]

Then comes the dearest devotees of the Lord who goes to Him thinking of Him everyday and go to Him everyday; pray to Him as the means and the end as well.

This is exactly reflected in Bhagavad GitA chapter 7 and PoorvAchAryAs have referred to those verses in their commentary [vyAkhyAnam].

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरथार्थी ज्ञानी च भरतर्षभ ॥

caturvidhA bhajantE mAm janA: sukrtinO arjuna |

ArtO jij~nAsurarthArthI j~nAnI ca bharatarshabha || -- GitA- 7.16

Arjuna, four types of men - of good deeds worship Me; Arjuna (Bharatarshabha - The great among Bharata clan!). Those four types are: men in distress; one who desires wealth; one who seeks j~nAna; and j~nAnI [one





who has realized and is devoted to Me alone and seeks Me alone].



**Devotees throng to see the Lord of Thriuvengadam  
(Thanks: SrI Ramakrishna Dikshitulu archakam)**

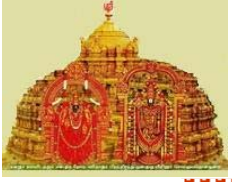
The first of the four types are those who are overcome by sorrow, owing to the loss of wealth or lack of it; They want to get the same [आर्ति Artī]. The second type is the one who wishes to acquire more and new wealth [अर्थार्थी - arthArthI]. Third type is the one who wants to experience the jeevAthma inside his body (Kaivalya Moksham).

The fourth type is constituted by those wise men who know Me as the Paratvam; who know themselves as SeshabhUthars of Me alone; and desire to attain Me and serve Me at all times; who are devoted to Me and wish to reach me as the highest object of attainment. These are the Jn~Anis.

तेषां ज्ञानि नित्ययुक्त एकभक्तिर्विशिष्यते ।

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प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥

teshAm j~nAni nityayukta ekabhakti: viSishyate |

priyO hi j~nAninO atyartham aham sa ca mama priya: || --GitA: 7.17

Of these (four), the Jn~Ani (the man of Knowledge), is ever with Me and is devoted to only Me. He is the foremost to Me among the four types of people, who worship Me. I am very dear to this Jn~Ani and he too is very dear to Me.

उदाराः सर्व एवैते ज्ञानि त्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥

udArA: sarva evaite j~nAni tu Atmaiva me matam |

Asthita: sa hi yuktAtmA mAmevAnuttamAm gatim || --GitA: 7.18

All these four are generous in their worship, but I deem the Jn~Ani to be My very self; for he is devoted to Me alone as the Parama Hitham and parama purushArtham (highest end).

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥

bahUnAm janmanAmante j~nAnavAn mAm prapadyate |

vAsudeva: sarvamiti sa mahAtmA sudurlabha: || --GitA: 7.19

After very many births, the Jn~Ani finds refuge in Me, fully realizing that "VaasudEvA is every thing". It is rare indeed to find such a great-souled person in this world. After so many auspicious births, one gets the knowledge due to his past good deeds [puNyAs]. Such a Jn~Ani says:

"I am dependent on Vaasudeva completely. I am His nithya nirUpAdhika ananhArya Sesha bhUthan. My soul, essential nature, and all activities are under His control. He is the Supreme Lordship; He possesses innumerable,





countless and most auspicious attributes [kalyANa guNAs]".

After knowing thus, the wise man takes refuge in Me and performs SaraNagati at My Feet. He meditates on Me, understanding that I, Vaasudeva, am his highest goal. I am also the means of his attainment and the goal. [The way and the Goal are Me]. I am everything to him. It is extremely rare to find such a great devotee in this world- says KrishNa.

AzhwAr addresses thus the same kinds of persons as three types, in this verse and mentions all such types of people go to ThiruvEnkatam and get their prayers fulfilled. But the j~nAnis never ever leave His Lotus Feet and think of Him at all times.

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He alone is Supreme Lordship - Thirupathi Moolavar





## PASURAM 37

வகையறு நுண்கேள்வி வாய்வார்கள் நாளும்  
புகைவிளக்கும் பூம்புனலும் ஏந்தி - திசை திசையின்  
வேதியர்கள் சென்றிறைஞ்சும் வேங்கடமே, வெண்சங்கம்  
ஊதியவாய் மால் உகந்த ஊர்.

vakaiyaRu nuN kELvi vAyvArkaL, nALum  
pukai viLakkum pUm punalum Enthi- thisai thisaiyin  
vEthiyarkaL senRu iRainjum vEngadamE, veNsangam  
Uthiya vAy mAl ukantha oor.

From all direction, the Vedic scholars or devotees who have comprehended the true purport of Vedic truth and the glory of Veda vEdyan - Sriya: Pathi Sriman nArAyaNan, come to ThiruvEnkatam to pay their obeisance. Having realized and heard from their sadAchAryAns the unambiguous, unparalleled doctrine and truth hidden in Vedas and SaasthrAs [which can be learnt only by listening and learning from the AchAryAns by serving them at their lotus feet]. Having learnt from AchAryAs that He alone is Supreme Lordship and He alone can grant what one needs to seek in this life to get rid of future births and samsAric affliction and never to return to the karma bhUmi at all again.

Having learnt thus, these devotees [who are blessed with the knowledge - true knowledge] go everyday to ThiruvEnkatam carrying the most fragrant incense sticks, powders (gandham), the lamps (deepam) and pure waters mixed with thuLasI and other fragrant flowers for Thirumanjana kaimkaryam. They go to ThiruvEnkatam with utmost bhakti and love for the Lord and pay their obeisance and prostrate at His Lotus feet. This ThiruvEnkatam is the place where the Lord, who blew the divine conch [during KurukshEthra battle field], willingly and joyously resides. It is indeed an uganthu aruLina nilam.

This is yet another brilliant pAsuram.





The divine conch is referred to here for imparting the jñAnam in us - about His Parathvam, about our eternal Seshathvam [being His servant at all time out of our essential nature of being a jeevAthman]. He touched the little boy Dhruva and immediately Dhruvan started praising the Lord with a wonderful sthOthram. The divine conch is also blown to send chilling shivers through the enemies of His devotees [like it did for the Kauravas during the battle]; similarly it would destroy and instill fear in our negative elements, our inner enemies.

Such a most merciful Lord, most compassionate One- resides out of His own will (sankalpam) here in this mountain, ThiruvEnkatam, for us to enjoy seeing Him at all times and get all our pApams burnt.

To this mountain, everyday go these devotees - the mumukshus and the ParamaikAnthins - who do not aspire for any fruits other than His Lotus Feet and serving Him alone. They do not pray to other jeevathmans knowing fully well about His Supreme Lordship - as declared unambiguously in Vedas and SaasthrAs.



These devotees/mumukhsus (one who is desirous of mOksham); and the ParamaikAnthins who pray to him alone have learnt these truths by hearing, listening to and studying the Vedas and SaasthrAs and their true meanings from their AchAryAs. [vakai aRu nuN kELvi vAyvArgaL].

They are blessed with superior jñAnam from the time of their births due to the JaayamAna kataksham of Sriya: Pathi, the consort of MahAlakshmi (i.e.) EmperumAn. They know that He is the highest tattvam; has limitless auspicious qualities and therefore is known as "BhagavAn"; He is omniscient, omnipotent and omnipresent and that no one can equal Him much less challenge Him; they recognize that He is as much the personification of absolute mercy as well as immense power.

He is moved by the self-inflicted suffering of the souls in the sea of SamsAra as a result of endless karmas. Out of His natural disposition of compassion, and







due to a small amount of their good deed done somewhere some time in the past, He decides to bless them with His auspicious glance.

His karuNA KatAksham (glance) is called "jAyamAna katAksham" in Sanskrit and "karuvilE thiru" in Tamizh. Only those who are fortunate to "catch the eye" of the Lord in this manner will ever get a desire for Moksham. One who gets this desire is called a "Mumukshu".

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SrI BhU devi sametha SrI Malayappa Swamy





## PASURAM 38

ஊரும் வரியரவம் ஒண்குறவர் மால் யானை

பேர எறிந்த பெருமணியை - காருடைய

மின்னென்று புற்றடையும் வேங்கடமே மேலசுரர்

என்னென்ற மாலதிடம்

Urum vari aravam oNkuRavar mAl yAnai,

pEra eRintha perumaNiyai- kArudaiya

minnenRu puRRadaiyum vEngadamE, mEla surar

ennenRa mAlathu idam.

AzhwAr says: "Just like Thirumalai Srinivasan, the snake, the gypsies, elephants, etc. are equally glorious as residents of Thirumalai".

By living in this greatest of Divya Desams, namely Thirumalai, the gypsies are so blessed. They see elephant walking through their fields and fear their stomping would destroy the fields and hence they attempt to chase away those elephants. In order to chase them away, they throw at the elephant, a big valuable gem stone which is available aplenty in this divya desam [due to Sri PadmAvathi samEtha Sri Srinivasan's anugraham].

The blessed snake, whose body has got lot of beautiful stripes is also living in this divya desam; it hisses as it crawls on the mountain. When it sees a huge lustrous gem stone being thrown in the sky [which the gypsies threw at the elephant], the snake gets scared that it is the lightning that has struck and rushes to enter into its home of small hole.

Even the grandest NithyasUris proudly and joyously proclaim this divya Desam is Their Lord Sriya: Pathi Sriman nArAyaNan's residence - em ennum mAlathu idam.

What wonderful poetic imagination and Bhakthi the AzhwAr has!





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The blue-hued Lord





## PASURAM 39

இடந்தது பூமி எடுத்தது குன்றம்

கடந்தது கஞ்சனை முன் அஞ்ச - கிடந்ததும்

நீரோத மாகடலே நின்றதுவும் வேங்கடமே

பேரோத வண்ணர் பெரிது.

idanthathu bhUmi edutthathu kunRam,

kadanthathu kancanai mun anca- kidanthathum

neer Otha mAkadale ninRathuvum vEngadamE,

pEr Otha vaNNar perithu.

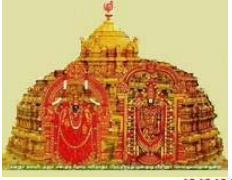
The huge ocean like blue hued coloured Lord stands tall forever in this Divya Desam of Thirumalai- ThiruvEnkatam. This same Lord - Divya mangaLa mUrthi, is the One who took the avathAram of Huge Boar and brought back the bhUmi from troubled deep waters after killing HiraNyAkshan; He is the One who lifted the huge Govardhana mountain effortlessly in His little hand during His KrishNaavathAram; He is the One who went to Kamsan's palace and killed that dhushtan; He is the same one who reclined on AdhisEshan in the Milky Ocean.

He is the most merciful Lord- DayA moorthi- most compassionate One.

During VarAha avathAram, BhUmi dEvi says: "My lord! I am Your disciple, servant and bhakthai. Please accept my appeal and bless me with instructions on the easy means that would help all jeevans to reach sathgathi (mOksham)". The Lord then revealed the two sLOkams that constitute the pUrva and Uttara BhAgams of VarAha Carama Slokam.

The two sLOkAs that came out of Sri VarAha Moorthy's sacred lips embed the essence of Vedic thoughts and are discussed in detail by SwAmi Desikan in his Rahasya Grantham, Rahasya SikhamaNi. This rahasya grantham has huge references to the significance of VarahAvathAram, Carama SLOkam and has





quotations from the Divya Prabandhams. SwAmi Desikan analyzed word by word the VarAha Carama Slokam with pramANams in this rahasya grantham. The Varaaha Carama sLOkam is covered at length in the 37<sup>th</sup> ebook on Varaha PurANam in the Ahobilavalli series(<http://www.ahobilavalli.org>)

He is Adhi VarAhan and as such was asked permission by Sri VenkatEsA to share the Adhi VarAha KshEthram during Kali Yugam, when He took the archA form to reside on the top of Venkatam hills. On the banks of SwAmi PushkaraNi, Adhi VarAhan stands even today and we worship Him first before going inside Sri VenkatEsA's temple.

His svayamvyaktha svarUpam is at Sri MushNam. His divya desam is at Thiruvidadventhai.

BhU devi's sthuthi and the manthram that She uses to worship Yaj~na VarAha mUrthy are found in Srimad BhAgavatham (5.18.35 and 39 respectively). Her prayer takes on this form:

प्रमथ्य दैत्यं प्रतिवारणं मृधे यो मां रसाया जगदादिसूकरः ।

कृत्वाग्रदंष्ट्रे निरगादुदन्वतः क्रीडन्निवेभः प्रणतास्मि तं विभुमिति ॥

pramathya daityam prativAraNam

mrdhe yo mAm rasAyA jagadAdisUkara: |

krtvAgradamshTre niragAt udanvata:

krIDannivebha: praNatAsmi tam vibhumiti ||

"I salute that Yaj~na VarAha Moorthy, who is the cause of this Universe, who took the form of a Boar and lifted Me up from the waters of praLayam and placed me on His tusk and came out of the waters like a powerful elephant and killed the offending enemy (HiraNyAkshan) like destroying an opposing elephant in an effortless manner. To that Omnipotent Lord are my salutations".





In VarAha Carama sLOkam, the VarAha BhagavAn went many steps beyond the position taken by Lord KrishNa in GitA. What He said to BhUmi Devi in response to the request for a laghu UpAyam to help the suffering samsARis is: "The man/woman, who, when his/her mind in a state of equilibrium and when the elementary constituents of the body (DhAthus) are in perfect equipoise, meditates on Me - who has the world as My body - and (meditates) on Me - who is not subject to births due to KarmA -, when that man/woman lies like a log of wood or a piece of stone in his/her dying moments, then I think of (him/her), My bhakthan/Bhakthai and lead him/her to My supreme abode"

The conditions that this parama DayALu lays on the humans, fully cognizant of their helplessness in their last moments is so driven by His limitless compassion to His BhakthAs.

Sri VishNu sahasra nAmam salutes this avathAram as "MahA VarAhO GovindhO". It is interesting to see the juxtaposition of Govinda nAmam after MahA VarAha nAmam.

In one approach, Govinda is the One who rescued Mother Earth (Go = Earth, Vinda = rescuer). It is as MahA VarAham that BhagavAn rescued His consort and acquired the name of Govindan.

SwAmi Desikan concludes his elaborate commentary in Rahasya SikhAmani with a moving prayer:

काले प्राप्ते करणविलयात् काष्ठपाषाणकल्पान्

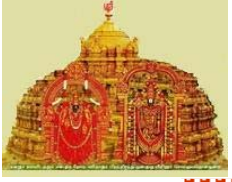
नाथः पोत्री नयतु कृपया नाथितः स्वं पदं नः ॥

kAlE prAptE karaNavilayAt kAshTha pAshANa kalpAn

nAtha: pOtrI nayatu krpayA nAthita: svam padam na: ||

When the time of physical death approaches, and when our limbs have lost their power and when we are in a state of unconsciousness equal to that of a





stone or a log, then may Lord VarAhan in response to our earlier SaraNagati have mercy on us and lead us to His Parama Padam.

The avathArams of the Lord are for specific occasions and are time bound or for protecting a specific bhakthA. The avathAram as Srinivasan in ThiruvEnkatam- however is for all ages and is for for all of us and to destroy all of our internal and external enemies. All of our pApams get crushed by Him; and such most merciful Lord who generally reclines at a distant Milky Ocean- inconceivable even for Devas- is now easily available even for human beings like us for access at the mountain of ThiruvEnkatam.

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## PASURAM 40

பெருவில் பகழிக் குறவர் கைச்செந்தீ

வெருவிப் புனம் துறந்த வேழம் - இருவிசும்பில்

மீன் வீழ்க் கண்டஞ்சும் வேங்கடமே மேலசுரர்

கோன்வீழ் கண்டுநதான் குன்று.

peruvil pakazhik kuRavar kai chem thee

veruvip punam thuRantha vEzham- iruvisumpil

meen veezha kaNdu ancum vEngadamE, mEl asurar

kOn veezha kaNdu ukanthAn kunRu.

Sri Srinivasa perumAL of ThiruvEnkatam resides here forever only in order to crush the enemies and destroy the hurdles of His dearest devotees. This Thirumalai is the place of the Lord who had destroyed the chief of asurAs-HiraNyan and rejoiced making him fall dead. In this divya Desam, the [kuRavar] gypsies who live here chase the elephants out of their cultivated fields, run behind them holding big well-lit torches with the ball of fire at its end for showing the directions and the path away from their fields. The elephants get out and escape to the forests. But these elephants get scared, when the meteors fall from the skies and think that these are the same balls of fire used by the gypsies to chase them from their fields.

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The essence of four vedAs!  
Malayappa Swamy with Sahasra hAram





## PASURAM 68

உணர்வாராருன் பெருமை? ஊழி தோறுழி

உணர்வாராருன்னுருவம் தன்னை? உணர்வாரார்

விண்ணகத்தாய்! மண்ணகத்தாய்! வேங்கடத்தாய்! நால்வேதப்

பண்ணகத்தாய்! நீகிடந்த பால்?

uNarvAr yAr un perumai? Uzhi thOr Uzhi,

uNarvAr yAr un uruvam thannai? uNarvAr yAr

viNNagatthAy! maNNagatthAy! vEngadatthAy nAlvEthap

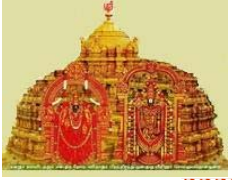
paNNakatthAy! nee kidantha pAl?

### Meaning:

You are an incomprehensible Lord; there is none who can claim that he has understood You or has realized Your true glories in its entirety. Oh Lord! The One who is at Sri VaikuNTham! The One who takes avathArams on this earth! The One who is at ThiruvEnkatam! The essence of four Vedas! Who can perceive Your glories? Who can know Your form! Even if one studies and attempts for aeons after aeons- yuga after yuga, he can not get even an iota of knowledge about Your infinite glories. Even Your form - one can not understand. Who can comprehend Your reclining posture on milky ocean! You are the Supreme One! You are PERIYAVAN. You are unparalleled, Peerless One demonstrating Your Parathvam.

AndAL says: "PeriyAy! [in yERRa kalangaL pAsuram] You are the one who cannot be understood even by the Vedas."- AprApya manasA saha. The joyous Gopis eulogize the Lord with heightened vigor and recognize the Lord of their desire as "ooRRamudayAi, PeriyAi, ulahinil thORRamAi ninRa SudarE". They recognize Him as "druda-tara PramANa Siddhan" (One who is comprehended with the help of the powerful Veda pramANams). You are the Primordial Chief. You are Supreme. There is none equal to You, why to talk about anyone







being superior to You? In addition to nArAyaNathvam, Jagathpathithvam, You are the darling son of the cowherd NandhagOpan. This title is the Grandest One for You. That itself is enough for Your Parathvam and sowlabhyam combined. You are the jyOthiswarUpan. Vedas say: SrEyAn bhavati jAyamAna: - in every avatAr, You become grander; Your greatness and grandeur expands. You have resplendency and You increase in strength every day. You have unbounded effulgence [apAra thEjas] increasing exponentially everyday. You are Paranchudar. You are the One showing Yourself so gracefully and mercifully at this Divya Desam of ThiruvEnkatam".

tEjobirApUrya jagat samagram- Arjuna said in the battle field- "You are the tEjas that appeared in this world. Is there any jAthi (caste) for you? Your birth is not like ours. Yours is avatAr. When one sees Your bed, (of AdhisEshan) can't they not realize Your greatness? There is a nandhA viLakku (which never extinguishes) on your bed near Your head. This Bed had appeared before You appeared in this house. (i.e. BalarAma- Adhishesan).

"mAyOnai": Our Lord is a MaayAvi. He hinted that much in Githai: "sambhavAmi Atma mAyaya". All the mAyA ChEstithams from His avathAram at Vada Mathurai to growth in Ayarpaadi, many leelais in Gokulam and BrindhAvanam, His serving as the charioteer for ArjunA, converting day into night in the battle field of Kuru KshEthram, taking the disc in His hand in spite of His vow not to use weapons in that war, are examples of the MaayA of the MaayOn. Abhinava Desikan describes Maayai as Moola Prakruthi and SankalpAthi Jn~Anam. As the Controller, commander of this Maayai, through His sankalpa visEsham blesses the DevAs and incarnates as PadhmanAbhan in the Milky Ocean and later jumps out of the pillar as Lord Narasimhan, goes to the Yaaga saalai of Bali as Vaamanan and transforms into Thiruvikraman and incarnates as KaNNan, the MaayOn or adhbhuthan.

SwAmy NammAzhwAr celebrates this Maayam of the Lord, which He performs through His AchAryAs, who remove the "Poy ninRa Jn~Anam" of ours and makes us qualified to receive SadAchAra Jn~Anam through the wondrous act





of "Irumbai ponnAkkuthal" (SaraNAgati) according to Sri aNNan SwAmy. Our Lord stands on top of this AchAryA Paramparai and is therefore MaayAthi Maayan.

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## PASURAM 76

வழிநின்று நின்னைத் தொழுவார் வழுவா  
மொழிநின்ற மூர்த்தியரே யாவர் - பழுதொன்றும்  
வாராத வண்ணமே விண்கொடுக்கும் மண்ணளந்த  
சீரான் திருவேங்கடம்.

vazhininRu ninnai thozhuvAr, vazhuvA  
mozhi ninRa mUrtthiyarE yAvar - pazhuthonRum  
vArAtha vaNNamE viNkodukkum maNN aLantha  
seerAn thiruvEngadam.

### Meaning:

Oh Lord! Those who pay their obeisance to You will be saved- should one say that? Your ThiruvEnkatam [Thirumalai] itself would grant one what they seek or desire. Those devotees of Yours who are in the path of bhakti yoga, and pay their obeisance to You are blessed by Your mercy and grace to attain the position of being at Your Lotus Feet forever and ever and be equal to You in all aspects - in the form or jeevaathma swaroopam as declared in Vedas. ThiruvEnkatam, the residence of the Lord who had measured the Universe - will it not grant the never to return Paramapadam itself? [Yes]

It is an interesting pAsuram. Firstly AzhwAr mentions that Your devotees perform Bhakti yoga and are paying their obeisance to You; They, due to Your grace on them, attain the position of fullest glories found in VaikuNTha Vaasam.

Secondly, AzhwAr says, mere coming to ThiruvEnkatam is adequate for one to be blessed by Your grace [and slowly they will be devoted to You more and more] and they are blessed by Paramapadam itself through sAyuja Moksham.

This pAsuram is supposed to be the most favorite of Sri EmbAr - the disciple and





cousin of Sri RamanujAcharya.

**sAyujam**- surrender to the Lord's lotus feet (SaraNagati) frees the supplicant from the endless cycle of birth and death and paves the way for Divya Sampath (Nitya Kaimkaryam to Lord nArAyaNa at His pleasure and for His pleasure). Surrender at the Lord's lotus feet gains sAyujam, the highest form of Moksham for the saraNagathan. "nArAyaNa sayujyamavApnOti, nArAyaNa sAayujyamavApnOti" is the nArAyaNa Upanishad salutation which describes the phalanx from act of surrender to His lotus feet.

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ThiruviNNagarappan



SrI YatOtkari PerumAL - Thiruveqka (Thanks:SrI Venkat)







## PASURAM 77

வேங்கடமும் விண்ணகரும் வெஃகாவும் அஃகாத  
பூங்கிடங்கில் நீள்கோவல் பொன்னகரும் - நான்கிடத்தும்  
நின்றான் இருந்தான் கிடந்தான் நடந்தானே  
என்றால் கெடுமாம் இடர்

vEngadamum viNNagarum veqkAvum, aqkAtha  
pUnkidangil neeLkOval ponnagarum - nAn kidatthum  
ninRAn irunthAn kidanthAn nadanthAnE,  
enRAI kedumAm idar.

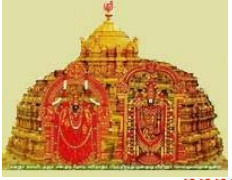
Venkatam- Tirupathi, ViNNagaram- Paramapadam (upper world), VeqkA-  
ThiruveqkA divya desam, The most fragrant flowered, deep canals of water [as  
agazhi] around in the most beautiful golden city- ThirukkOvalUr are mentioned  
in this Paasuram. If one utters that the Lord is gracefully in standing posture  
in ThiruvEnkatam; in sitting posture in Paramapadam [SrI VaikuNTham];  
reclining wonderfully in ThiruveqkA; [Kanchi]; and walking [to measure the  
Universe as Thirvikraman] in ThirukkOvalUr ulagaLandha perumAL; then, all his  
pApams [sins- karmic diseases] will get crushed.

What a wonderful manner in which AzhwAr expresses the divinity of Divya  
Desams and mere utterance that the Lord stands, sits, reclines and walks in  
these divya desams [contemplating of His mercy and dayA on us for taking  
such archA roopams for our sake and to bless us] itself is adequate to get out  
pApams crushed.

Last verse, AzhwAr mentioned saying: going to ThiruvEnkatam alone is enough.  
Now he mentions utterance [from where we are] of the names of these divya  
desams of ThiruvEnkatam, SrI VaikuNTham, ThiruveqkA and ThirukkOvilUr  
alone will suffice to get the sins washed away.

Can one not utter this easily? No! It is not easy. The mind is so fickle and goes





behind and runs amuck behind material pursuits and worldly pleasures; hardly remembers Him at anytime, and hence it is definitely a blessing and bhAgyam to have even a thought to mention that He stands in ThiruvEnkatam; sits in Paramapadam; reclines in ThiruveqKA and walks in ThirukkOvilUr.

This is the same as echoed in NammAzhwAr ThiruvAimozhi [10.8.1] where AzhwAr says:

திருமாலிருஞ்சோலை மலை என்றேன் என்ன

திருமால் வந்து என் நெஞ்சு நிறையப் புகுந்தான்

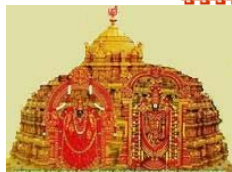
thirumAl irum chOlai malai enREn enna

thirumAl vandhu en nenju niRaiyap pukundhAn

"I have just uttered ThirumAlirunchOlai once. He took this as an excuse [vyAjam] and has entered into my heart and filled my heart totally and fully".

Thondaradippodi AzhwAr also mentions mere utterance of His divine name as acutha, arangA is enough for me and even if I am [I may not be] asked to rule the upper world (Indira lOkam), I do want that even.

acutha! amaranere! Ayartham kozhundhE ennum [uttering acutha, Chief of NithyasUris! Cowherd Boy]: achutha is one of the prime nAmAs of the Lord emperumAn Sriman nArAyaNa which means that he is one who never leaves his devotees. He takes care of his devotees at any point in time. Since we are more concerned with him protecting us, it is one of the nAmAs the bhakthAs like to utter often. So here AzhwAr wants to prove to the world the supreme Sriman nArAyaNan, who is otherwise called acuthan never, leaves his devotees to fate and hence he is the only person who we can trust in all critical circumstances. Many people may say, they will save us but will not be able to keep up their words always, including the devatas and also the Brahma or Rudran but the only saviour at all times is acuthan. People may then question how AzhwAr can say that the other devatas who give results quicker than emperumAn do not save us; now AzhwAr says "amaranere" here





thereby proving that even those devatas are governed only by the supreme Sriman nArAyaNan. He is the king of amarAs (Devargal).

Even in Thirumangai AzhwAr's ThiruneduntAandagam he says **mai vaNNa, devar endRu anjinOmE..** [Though he is beautiful, one who is standing in front of me but I fear if he is a deva who is unapproachable by ordinary human]. So it is natural tendency of a human to fear while thinking of a deva. So if acuthan is devadevan (king of kings) then we will never go near him. But then AzhwAr says though he has supreme powers he has a great guNA called sowlabhyam which makes him to come to us and play his leela with us like one among us. So thereby the AzhwAr proceeds to talk about KrishNa - "Ayar tham kozhundhu".

AzhwAr elaborates ThirukkOvilUr with a long adjective about its beauty, fragrance, flowers etc. Why AzhwAr has such an affinity for this Divya Desam?

Naturally so as this is the place where AzhwAr along with the other two AzhwArs as blessed with a divine darsan of the Lord in the dhEhaLi-rEzhi [corridor] and hence the Lord is called dhEhaLeesan.

SwAmy Desikan composed a stOtram on this Lord of ThirukkOvilUr-called dehaLeesa stuti. Let us enjoy one verse in reference to this verse. Detailed write up on sLOkams of this stOtram is available at: <http://www.sundarasimham.org/ebooks/ebook72.htm> ].

SwAmi Desikan celebrates the advent of the Three ThiruvanthAdhis by the Mudhal AzhwArs in dehaLeeSa stuti:

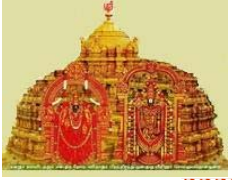
स्वच्छन्द विक्रम समुन्नमितादमुष्मात्

स्रोतस्त्रयं यदभवत् तव पादपद्मात् ।

वेताळ भूत सरसामपदिश्य वाचं

प्रायेण तत् प्रसव भूमिमवाप भूयः ॥





svacchanda vikrama samunnamitAt amushmAt

srotastrayam yat abhavat tava pAda padmAt |

vetALa bhUta sarasAm apadiSya vAcam

prAyeNa tat prasava bhUmim avApa bhUya: || ---Slokam 16

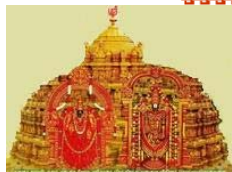


Shining in thirukkOvalUr- dehaleeSan

Thanks SrI Gopal (gopalramanuja@gmail.com)

Extended Meaning:

Oh Lord dehaLeesA! The flood of sacred waters that flowed out of Your own sankalpam from Your uplifted feet branched off into three divisions and reached dEva lokham, Manushya lokham and the nether world. Those three streams then took on the form of the three thiruvandhAthis associated with Poygai, BhUtham and pEy AzhwAr and finally returned to Your sacred feet. SWAmi suggests that they started like Ganga at His sacred feet and returned to them.





The triple stream of GangA (srOtAstrayam) is compared here to the three floods of divine utterances that emanated from the three AzhwArs. The Lord's celebrated feet, the origin of GangA in TrivikramAvathAram, is the goal of the parama bhakthAs assembled in the dehaLi of ThirukkOvalUr stOtra priyan.

The unanimity of thought and purpose of the three AzhwArs is compared to the three branches of the same river (srOthastrayam). The tradition is to enjoy these three prabandhams in unison. They have the tattva trayam with the extraordinary beginnings, which are echoes of one another: vaiyam tahaliyA, anbE tahaLiyA and thirukkanDEn.

Similarly, tattva, hitha and PurushArtham, another triad, is connected to the AzhwAr's Parabhakthi, Paraj~nAnam and Parama Bhakthi. Sri D. RamaswAmy IyengAr points out this connectivity and reminds us that these andhAthis are affectionately named "VyatthandhAthis, anbhandhAthis and ThiruvandhAthis".

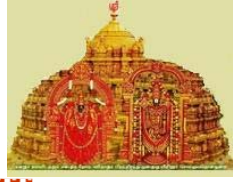
Sri D. RamaswAmi IyengAr also speculates that KumAra VaradAchAr, the son of SwAmi Desikan might have been inspired by this verse to consider Srimad Rahasya traya Saaram of his AchAryA as "stOtra trayam":

vigAhE nigamAntArya VishNupAda samudbhavAm |

rahasya traya sArAkhyam trisrOtasamakalamaSAm ||

He salutes his father's (AchAryA's) magnum opus as originating like the GangA with the three branches (the three andhAthis of Mudal AzhwArs) from the sacred feet of Sriman VishNu nArAyaNan.





## PASURAM 82

படையாரும் வாள் கண்ணார் பரசிநாள் பைம்பூந்  
தொடையலோடு ஏந்திய தூபம் - இடையிடையின்  
மீன்மாய மாகூணும் வேங்கடமே மேலொருநாள்  
மான்மாய எய்தான் வரை.

padaiyArum vAL kaNNAr pArasinAL, paimpoon  
thodaiyalOdu Enthiya dhUpam- idaiyidaiyin  
meen mAya mAsooNum vEngadamE, mEl oru nAL  
mAn mAya eythAn varai.

The spear shaped shining eyed-women folks in the wee hours of dvAdaSi day, collect flowers, make garlands with the most fragrant flowers; carry dhoopam [incenses]; reach ThiruvEnkatam mountain to pay their obeisance to the Lord who resides there. This mountain is the place where the Lord who had effortlessly sent an arrow to kill mAreechan.

The Lord of ThiruvEnkatam is such sowlabhyan and sowseelyan for being so easily accessible to women folks also. In the early hours, they take bath in PushkariNi, dress and decorate themselves and gather flowers to make garlands to offer to the Lord and pay their obeisance to the ThiruvEnkatamudaiyan.

Why does AzhwAr refer to the Lord Sri Ramachandra murthy here? As he talks about womenfolk paying their obeisance, AzhwAr refers to Rama who is their favourite, not KrishNa.

Rama is endearing to them. Rama is the one who is Eka patni vrathan; who cries when the spouse was abducted; who loved and cared for SitA. Rama never ever wished to kill the enemies.

From the very first thATakai, he hesitated to kill her as she was a woman; He

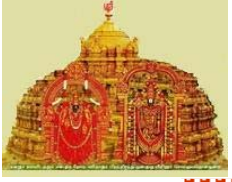


let MaarIchA go away; while he killed subAhu; He even wished to forgive RavaNa and gave ample chances for him to surrender. kaRpAr rAmapirAnai allAI maRRum kaRpArO? - asks NammAzhwAr... Why would anyone learn anything but Rama? This also echos AndAL's calling Rama as manatthukku iniyAn.



'Manatthukku iniyAn' - SrI KothaNDA rAmar - Thirupathi

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## PASURAM 99

THE NEXT AND LAST VERSE OF POIGAI AZHWAR'S ON THIRUVENKATAM IS 99<sup>TH</sup> VERSE

உளன் கண்டாய் நன்னெஞ்சே! உத்தமன் என்றும்

உளன் கண்டாய் உள்ளுவார் உள்ளத்து உளன் கண்டாய்

வெள்ளத்தின் உள்ளானும் வேங்கடத்து மேயானும்

உள்ளத்தின் உள்ளான் என்று ஓர்

uLan kaNdAy nal nenjE! utthaman enRum

uLan kaNdAy, uLLuvAr uLLathu uLan kaNdAy

veLLatthin uLLAnum vEnkadatthu mEyAnum

uLLatthin uLLAn enRu Or.

Meaning:

Oh good supportive and cooperative Mind! Realize that there is One; who is the Greatest of Greatest virtuous Lord! Those who contemplate on Him in their hearts of His Supremacy and His Lordship, He resides in them (in their hearts willingly and lovingly). He is the One who is on Milky Ocean (on AdhiSeshan); He is the Same One who is at ThiruvEnkatam. He is the One who manifests as antharyAmi (in all beings).

Thirumazhisai AzhwAr refers to the same words in his nAnmukhan ThiruvanthAthi 86<sup>th</sup> verse:

"Oh My dearest supporting mind! (uLan kaNdAy! nal nenjE!.... utthaman enRum uLan kaNdAy! uLLuvAr uLLatthu uLan kaNdAy). Without expecting anything in return, EmperumAn- PurushOtthaman- is here, right here - to save us and protect us; At all times, and at all places, He is always there to save us; He always resides permanently in the minds of those who just show their







inclination to think of Him. See! EmperumAn, who has NONE EQUAL TO HIM, who is Equal to HIM ONLY, is here as my rakshakan, for me (who has NO OTHER REFUGE EXCEPT HIM), and others (like me) who have NO OTHER MEANS TO ATTAIN HIM. Realise that completely and firmly, my mind!"

He is uttaman! Not just uttaman - PurushOttaman -

In the Purushottama Yogam (15<sup>th</sup> chapter of Bhagavad Gita), BhagavAn SrI KrishNa says:

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युधाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥

uttama: purusha: tu anya: paramAtma iti udhAhrta: |

yo lokatrayam AviSya bibharti avyaya ISvara: || --GI+A 15.17

ParamAtma is described as to being different from all chit and achit entities.

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥

yasmAt ksharam ati ito aham aksharAt api ca uttama: |

ato asmi loka vede ca prathita: purushottama: || --GI+A 15.18

VedAs and SaastrAs confirm that the God (ParamAtma) is Purushottama:

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।

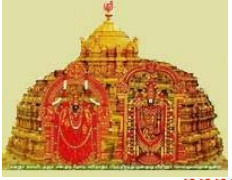
स सर्वविद्भजति मां सर्वभावेन भारत ॥

yo mAm evam asam mUDho jAnAti purushottamam|

sa sarvavid bhajati mAm sarvabhAvena bhArata || --GI+A 15.19

He who understands clearly that the one and only God is Purushottama: SrIman





nArAyaNa:, knows everything. KrishNa says: One who understands me thus: is the knower of everything.

For instance, in the very first pAsuram of ThiruvAimozhi (TVM), SwAmy NamMAzhwAr has a serious appeal to his nenju or Manas:

"thuyaraRu Sudaradi thozhuthu ezhu en mananE "-TVM: 1.1.1

Meaning of the whole pAsuram:

Oh My Mind! Worship the matchless holy feet of the Lord, who is the Sarva Rakshakan, Sarva Adharan, SarvantharyAmin, Sarvaj~nan and Sarva Sakthan. NenjE! Worship those parama pAvana ThiruvadigaL for being lifted out of the SamsAric sorrows! Lord DevarAjan will remove our sufferings. He is the One, who possesses anantha kalyANa guNams that can not be excelled. He is the One, who will bless us with Jn~AnA and Bhakthi to overcome the deficiencies of the intellect, which has doubts, confusions on the true tatthvams and goes astray. Oh My Mind! Elevate Yourself out of the SamsAric mire by worshipping Lord VaradarAjan, the Lord of DevAs!

In TVM 1.1.7, SwAmy NamMAzhwAr points another fundamental vaishNavite doctrine to his nenju, which is the corner stone of VisishtAdvaitam:

படர்பொருள் முழுவதுமாய் அவை அவைதொறும்

உடன் மிசை உயிரெனக் கரந்தெங்கும் பரந்துள்ளன்

paDar poruL muzhuvathumAi avai avai thoRum

uDan misai uyirenak karanthengum paranthuLan

Here AzhwAr tells his mind that the entire prapancham (Jeevans and Prakruthi) is Sathyam (real) and the Lord with His anantha KalyANa GuNams is its aadharam (base). He points out that the Lord as the "uyir" and is present pervasively in all chethanams and achEthanams as antharyAmi Brahmam (yasya sarvANi bhUthni SarIram, yasya pruthvI sarIram --BruhadhAranya Upanishad). He advises his mind to have this Sambhadha Jn~Anam (Seshathva Jn~Anam).





This sambhandha Jn~Anam has to be explained by an AchAryAn. As an AchAryAn, SwAmy NammAzhwAr explains therefore to us this central doctrine of VisishtAdvaitham using his mind as a vyAjam just as GeethAchaaryan did in the battle field of KurukshEthram using Arjuna as a vyAjam to bless us with the Carama sLOkam.

நெஞ்மே நல்லை நல்லை உன்னைப் பெற்றால்

nenjamE nallai nallai unnaip peRRAl --1.10.4

**Meaning:**

Here the pleased AzhwAr gives a vote of thanks to his nenjam that has cooperated with him. He says: "Oh my sweet mind! Well done! You have commenced worship of our Lord, even before I have started. I am fortunate to have you, my mind (heart) cooperate with me".

In the TVM 1.10.6, SwAmy NammAzhwAr's conversation takes an intensively sweet touch:

நீயும் நானும் இந் நேர்நிற்கில் மேல்மற்றோர்

நோயும் சார்க்கொடான் நெஞ்சமே சொன்னேன்

தாயும் தந்தையுமாய் இவ்வுலகினில்

வாயும் ஈசன் மணிவண்ணன் எந்தையே

neeyum nAnum in nEr niRkil mEl maRROr

nOyUm chArkodAn nenjamE sonnEn

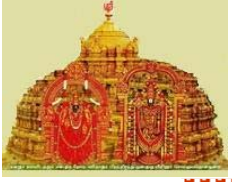
thAyum tanthaiyumAi ivvulakinil

vAyum eesan MaNivaNNan enthaiyE.

**Meaning:**

Oh My mind! Our Lord does dear things to us like a caring Mother. He does hitham to us like an affectionate Father. This blue-gem hued Lord has enslaved me and caught me under His spell. He is indeed my Prabhu and Rakshakan. If





You and me join together in praising this most merciful Lord, no inauspiciousness will come our way. Diseases like desire, anger will not torment us. He will chase them all away.

These pAsuram passages of NammAzhwAr are the highest level of Maanasa SambhOdhanam of AzhwAr with Sarvesvaran.

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## BHUTHATTHAZHWAR

After Poigai AzhwaAr's anubhavam, let us start to enjoy the next AzhwaAr's - BhUthatthAzhwaAr's- wonderful anubhavams on ThiruvEnkatam.



**BhUthathAzhwaAr**

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SrI KothanDarAmar - Thirupathi





## IRANDAM THIRUVANTHATHI, PASURAM 25

சென்றது இலங்கைமேல் செவ்வேதன் சீற்றத்தால்  
கொன்றது இராவணனைக் கூறுங்கால் - நின்றதுவும்  
வேயோங்கு தண்சாரல் வேங்கடமே விண்ணவர்தம்  
வாயோங்கு தொல்புகழான் வந்து.

senRathu ilangaimEl sevvE than seeRRatthAI,  
konRathu irAvaNanaik kooRungkAI - ninRathuvum  
vEyOngu thaN sAral vEngadamE, viNNavartham  
vAy Ongu thol pugazAan vandhu.

A wonderful verse!

viNNavartham vAy Ongu thol pugazhAn - The One who is praised to the largest extent (maximum extent- vAyAra) by the NithyasUris; His kalyANa guNAS are innumerable and unbounded; limitless; most auspicious attributes; Such greatest Lord Sarveswaran Sri Rama, went [senRathu] to LankA; and there with anger, He killed RavaNa;

That most merciful Lord Sri Rama- [if we have to say- kooRungkAI], has come to this ThiruvEnkatam [which has tall bamboo trees and cool breezes and drizzle]. AchAryAs have enjoyed the verse beautifully.

senRathu - He went from Ayoddhi to LankA; the verse ends with vandhu - come to ThiruvEnkatam; from Paramapadam He came here to ThiruvEnkatam.

He went to LankA; why did He have to go all the way to LankA? Why did He have to be born for that matter as human being? Get married? Face ParasurAma; to be instructed to go to forests; lose SitA; cry for Her; finally reach LankA to kill RavaNa;

The Lord could have simply killed RavaNa with His sankalpam (pledge); or He





could have simply sent the chakrAyudham from where He was and that would have killed RavaNa; but why did He have to take all this trouble? The reason mentioned by vyAKyAtha [commentators] is that He had come to bless His devotees; BhakthAs, the sages, JatAyu, Sabari, BharadwAja, Anjaneya, et al. ParitrANaya sAdhUnAm. That's the reason - to accept their obeisance.

He could have simply killed the crocodile with his sankalpam or sent the chakra from Paramapadam. Why did He have to run with His tresses falling on His forehead leaving Lakshmi behind; and rush to Gajendra to receive the lotus flower that Gajendra was offering. Else, His kalyANa guNA would not be enjoyed by us.

Hence, senRu.. went to Lanka. When the NithyasUris praise Him with lots of qualities, kalyANA guNAs; those guNAs are svAbhAvika guNAs. These attributes are naturally with the Lord on its own. None needs to grant Him these. NithyasUris also have these qualities; but their qualities were granted to them by this Lord. For Him alone it is tholpugazh - svabhAvika, anavadhika adhiSaya, anantha kalyANA guNa gaNauka mahArNavan. Ocean of kalyANA guNas.



Such guNAs are enlisted by Sri Ramanuja very beautifully in SaraNagati Gadyam. But Ramaanuja does not add anger here as His guNA. The Lord never has anger as the guNA naturally with Him. He needs to cultivate or forcibly develop anger in Him. He is such merciful One.

When RavaNa started hitting Rama with lots of arrows, Rama responds with equal and more vigorously and victoriously. However when he starts sending arrows to Anjaneya hurting him, Rama is angered and that's why He starts sending arrows fiercely to kill RavaNa. **Sinatthinaal thennilankai kOmAnai seRRa** says AndAL in 12<sup>th</sup> pAsuram ThiruppAvai.

Same Rama after RavaNa's death immediately asks VibhIshaNa to perform funeral rites for RavaNa, his elder brother. VibhIshaNa refuses to perform saying that RavaNa had committed asahya apachAram, which he could not





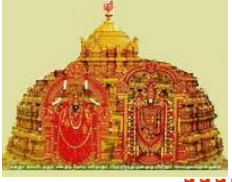


forgive and he would not touch his body even. Rama instructs VibhIshaNat that until death alone enmity is there; after that there is no enmity.

It should not be misunderstood that Rama earlier had considered RavaNa as enemy and not that he is dead, Rama does not consider him as an enemy. That is NOT what Rama had meant in that statement. "Until death, RavaNa considered me as his enemy. Now he would not be able to think of me as his enemy, VibhIshaNa. Are you going to perform rites or should I?" That's why AndAL calls Him manatthukku iniyaan.

Such most merciful One has come here to ThiruvEnkatam to bless us.

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## PASURAMS 26 & 27

26<sup>th</sup> and 27<sup>th</sup> verses do not contain any reference to ThiruvEnkatam name in them; however the verse refer to pathi (place) as that place, which means it refers to the place which was last referred to as that place. The last reference was 25<sup>th</sup> verse which is ThiruvEnkatam verse. Hence Sri Periyavacchan Pillai refers these two verses to ThiruvEnkatam as well.

வந்தித்து அவனை வழிநின்ற ஐம்பூதம்

ஐந்தும் அகத்தடக்கி ஆர்வமாய் - உந்திப்

படியமரர் வேலையான் பண்டு அமரார்க்கு ஈந்த

படியமரர் வாழும் பதி.

vanthiththu avanai vazhininRa aimbUtham

ainthum agaththu adakki ArvamAy- unthip

padiyamarar vElaiyAn paNdu amararkku eentha,

padiyamarar vAzum pathi.



This divya desam of Thirumalai Tirupathi is like the prize granted and given to devas for them to come here and pay their obeisance.

The five elements within the body are the hurdles and virOdhis of reaching the Lord as they tempt the mind and body to run amuck behind the worldly pleasures and material pursuits. Thus taming and controlling them and not letting them go out astray, they reach the Lord with devotion and love and pay their obeisance.

**Pancha bhUthams for our bodies:**

It is also echoed by NammAzhwAr in ThiruvAimozhi pAsuram "thidavisum perivaLi....SuranE", [TVM 1.1.7] where SwAmy NammAzhwAr celebrates the Lord as the creator of all things from pancha bhUthams and dissolves them during PraLayam and recreates using them. There are additional places also,





where other AzhwArs as well as SwAmy NammazhwAr stress this point. The place to enjoy this above quoted pAsuram of SwAmy NammazhwAr is to connect to ARaayirappadi, where more than six dozen Veda pramAnams and PurANa-IthihAsa citations are made.

Chathur mukha Brahma and other devas compete with each other, pushing against each other to reach the Milky Ocean where He is most beautifully reclining; Thirumala is the place deemed to be the prize given to NithyasUris for them to come and pay their obeisance on this earth. [such divinely beautiful place is Thirumala-ThiruvEnkatam]

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Malayappa Swami in Chandra Prabhai (Thanks: SrI Raamakrishna Deekshitulu archakam)



## PASURAM 27

பதியமைந்து நாடிப் பருத்தெழுந்த சிந்தை  
மதியுரிஞ்சி வான்முகடு நோக்கி - கதிமிகுத்தங்  
கோல்தேடி ஓடும் கொழுந்ததே போன்றதே  
மால்தேடி ஓடும் மனம்.

pathiyamainthu nAdip parutthezuntha sinthai,  
mathi urinci vAnmugadu nOkki - kathi migunthu am  
kOI thEdi Odum kozunthathE pOnRathE,  
mAl thEdi Odum manam.

### Meaning:

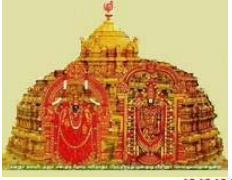
My mind fixes itself on Thirumala Thirupathi and grows upwards towards Him. It thus goes even further and further crossing the boundaries of Chandra maNDalam (moon) and touches the borders of the Universe. It reaches even the Ultimate Paramapadam searching and seeking Paramapada nAthan.

This is similar to the tall creeper that grows upwards looking for the hold for its support and sustenance.

Here the mind reaching as far as Paramapadam is explained. AzhwAr always thus contemplates on his mind reaching Paramapadam and enjoying the Lord and serving Him at His Lotus feet. The jeevan if he has performed SaraNAgati at the Lord's Lotus Feet, reaches Paramapadam or SriVaikuNTham at the end of the birth through archirAdhi mArgam.

Thirty Eighth sLOkam of Sri SaraNAgati dIpikai by SwAmy Desikan describes beautifully, how the Lord helps the Jeevan to enter the 101<sup>st</sup> NaaDi to ensure the ascent of the prapanna Jeevan to His paramapadam, the upakAram of the Lord to the Prapanna Jeevan as it exits from its physical body. SwAmy Desikan's SaraNAgati dIpikai sLOkams are available in its entirety at: <http://>





[www.sundarasimham.org/ebooks/ebook57.htm](http://www.sundarasimham.org/ebooks/ebook57.htm)

The following sLOkam (38<sup>th</sup>) of SarNAGati dIpikai elaborates on this upakAram of the Lord:

सव्यान्वयोरयनयोर्निशि वासरे वा

सङ्कल्पितायरवधीन् सपदि प्रपन्नान् ।

हार्दः स्वयं निजपदे विनिवेशयिष्यन्

नाडीं प्रवेशयसि नाथ शताधिकां त्वम् ॥

savya anyayo: ayanayo: niSi vAsare vA

sankalpita Ayu: avadhIn sapadi prapannAn |

hArda: svayam nijapade viniveSayishyan

naaDIm praveSayasi nAtha SatAdhikAm tvam ||

---SaraNAGati dIpikai, sLOkam 38

**Meaning:**

Oh ViLakkoLi PerumALE? deepa prakAsA! For those, who have not performed Prapatti, there are some limitations on the time of death and their consequences. They can hope to attain the auspicious worlds only when their death happens during the uttharAyaNa Sukla paksham and particularly during the day time. SaasthrAs say such souls without the benefit of Prapatti can not enter auspicious worlds at other times such as dakshiNayana KrishNa Paksha days or nights. Those who have performed Prapatti at Your Lotus feet have no such restrictions. uttarAyaNam or dakshiNAYanam or the Pakshams or the day or night does not interfere with their reaching Your Supreme abode. At the end of their assigned time on this earth, they ascend to SrI VaikuNTham for eternal residence there to serve You. At the end of their lives as Prapannans [those who have surrendered to the Lord], You as the indweller of the jeevan





facilitate it to enter the 101<sup>st</sup> NaaDi to begin its journey via the path of light towards SrI VaikuNTham. The Other Jeevans, who did not perform Prapatti [SaraNagati] enter NaaDis other than the 101<sup>st</sup> NaaDi and as a result start their journey to Svargam or Narakam based on their karma visesham. You make the Prapanna Jeevan see nothing but the 101<sup>st</sup> NaaDi (Brahma NaaDi or Moordhanya NaaDi) and help it to start its journey on the upward path to SrI VaikuNTham.

The subject matter of four Brahma sUthra adhikaraNams (IV.ii.8 to IV.ii. 11) are condensed into one single sLOkam by the Kavi Simham, SwAmy Desikan.

The names of these adhikaraNams are:

IV.ii.8 is tad-okodhikaraNam

IV.ii.9 is raSmyanusAryAdhikaraNam

IV.ii.10 is niSaa-adhikaraNam

IV.ii.11 is dakshiNAyana-adhikaraNam

In the tad-okodhikaraNam, the Lord's special help in illuminating the 101<sup>st</sup> NaaDi and pushing open the closed door of that NaaDi to permit the Prapanna Jeevan to enter is described. KaTha and BrahadAraNya Upanishads attest to this help of the Lord. In the 493<sup>rd</sup> sLOkam of his adhikaraNa SaarAvali, SwAmy Desikan describes the Lord's help in detail for the Prapanna Jeevan to enter the 101<sup>st</sup> NaaDi and to proceed further along the prescribed route to SrI VaikuNTham.

In the rasmayanusArya-adhikaraNam, the journey of the Jeevan following the rays of the Sun are described following the ChandOgya Upanishad manthram (8.6.5).

In the next adhikaraNam, niSaa-adhikaraNam, it is stated that for a Prapanna Jeevan, death at day time or night time does not interfere with the travel to





reach the Supreme Brahman. Non-prapanna Jeevans dying during night do not attain the auspicious worlds (He is born again in this world).

In the dakshiNAYana-adhikaraNam, the prapanna who dies even in dakshiNAYanam (in the six month period, when the Sun travels South) attains the Supreme Brahman. The non-prapanna Jeevan dying in dakshiNAYanam does not travel in the path of light, but in the path of smoke (DhoomAdhi maargam) and is condemned to be born again in SamsAra without attaining Brahman like the prapanna Jeevan.







## PASURAM 28

மனத்துள்ளான் வேங்கடத்தான் மாகடலான் மற்றும்  
நினைப்பரிய நீள் அரங்கத்துள்ளான் - எனைப்பலரும்  
தேவாதிதேவன் எனப்படுவான், முன்னொருநாள்  
மாவாய் பிளந்த மகன்.

manatthu uLLAn vEngadatthAn mAkaDalAan, maRRum  
ninaippariya neeL arangaththu uLLAn - enaip palarum  
devAthi devan enap paduvAn, mun oru nAL  
mAvAy piLantha magan.

AzhwaR enjoys all five forms of the Lord here in this verse in his anubhavam.  
ennai palarum devAthi devan enap paduvAn - Very many devotees, sages like  
VyAsa, Vasishtha et al; devas like Chathur mukha Brahma, Rudran, Devendra et  
al; NithyasUris namely anantha, Garuda, Vishvaksena and others, mukthAthmAs  
- everyone proclaim and praise Him as the Chief of Devas and NithyasUris,  
devAdhi devan. [yatra pUrve sAdhyAssanti devA:- says Sruthi]

**Who is that Lord?**

He is Paramapada nAthAn - devAdhi devan Sriman nArAyaNan - Chief of  
NithyasUris

Supreme Lord who rules both leela vibhUthi and the Nithya vibhUthi (cosmic  
Universe and Transcendental Universe) - Para roopam

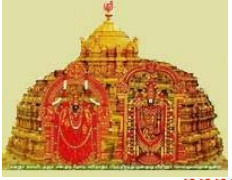
mAkadalAn - The One who reclines on Milky Ocean (vyUha roopam)

mun oru nAL mAvAy piLantha magan - That day He took KrishNa avathAram  
and killed Kesi asuran [Vibhava avathAram]

vEnkatatthAn - The Lord of ThiruvEnkatam [archA roopam] also

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ninaippariya neel arangatthu uLLAn - the One who is at Srirangam- which is unperceivable in its glory (means- one can never reach the end of comprehending the glory of this Lord or even its divya Desam for His mercy]

manathu uLLAn- The Lord is here in the mind (heart) as antharyaami roopam. [Haarda]

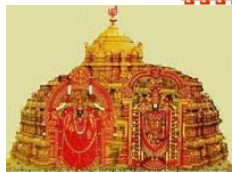
He sits at Paramapadam; reclines at Milky Ocean; walks during Vibhava avathAram; stands, sits, reclines, walks in Divya Desams; - All these deeds, He does only in order to enter into the heart of His devotees and thus takes pity on His child to bring him back to the right track and take him ultimately to His eternal world. What a dayA of the Lord!

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**He is ParamapadanAthan!**

Why does AzhwAr refer to ThiruvEnkatam as well as Srirangam here? The commentator writes: ThiruvEnkatam - He is standing; Perhaps, He may choose





to leave as He is just standing; if someone is sitting, He may not immediately go away; Not to worry at all, if He chooses to recline in between the two Cauvery, in such a wonderful place of Srirangam. He is there to stay. Hence refers to both the Divya Desam. Thirumazhisai AzhwAr also echoes these thoughts:

நின்றது எந்தை ஊரகத்து

ninRadhu enthai ooragatthu

Upanishad also reflects the same roopams as:

अम्भस्यपारे भुवनस्य मध्ये नाकस्य पृष्ठे महतो महीयान् ।

शुक्रेण ज्योतींषि समनुप्रविष्टः प्रजापतिश्चरति गर्भे अन्तः ॥

ambhasyapAre bhuvanasya madhye

nAkasya prshThe mahato mahIyAn |

SukreNa jyotIgumgumshi samanupravishTa:

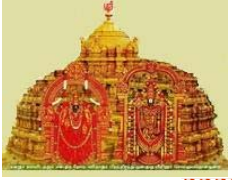
prajApatiScarati garbhe anta: || --MahAnArAyaNa Upanishad - 1

**Meaning:**

The one who is greater than the great resides in the vast ocean, in the atmospheric region and on the surface of the celestial abode, and having entered into the luminary bodies with his own light, this Lord of people, is moving within the hearts of all people.

In this section, the supremacy of 'Sriman nArAyaNan' who is described in the previous section of the 'tairtirIya' as 'ananta' or the infinite, is expounded. This supreme Lord is showing himself significantly in three places for blessing His devotees. He is residing in the Milky Ocean. 'bhuvanasya madhye' means the orb of the sun. 'nAka' is the abode of the Lord that is never tainted with sorrow. He is vaster than any vast entities like 'AkASa'. He is illuminating with His brilliance, all luminaries like the sun, the ocean, the stars and others.





He is the one Lord of all beings in this Universe. Such a Supreme Lord is residing in the hearts of all beings as their inner-self.

The Lord resides in the Milky Ocean to become accessible to the gods like Brahma, Indra and others. He is residing in the 'AdityamaNDala', to enable the devotees to meditate upon Him. The one who resides in the 'AdityamaNDala' is the same as the one who resides in the hearts of all people, as the inner controller. Thus He makes Himself easily available to the 'upAsaka'. He is in His own form in His eternal abode, SrI VaikuNTham, granting the bliss of his communion to the liberated. The term 'prajApati' used in this manthra signifies Sriman nArAyaNa as described in the MahAbhArata:

rAjAdirAja: sarveSAm VishNuhu brahmamayO mahAn

ISvaram tam vijAnImaha sapitA sa prajApatihi

Thus, this manthra expounds the supremacy and accessibility of Sriman nArAyaNa the supreme self.





## PASURAM 33

துணிந்தது சிந்தை துழாயலங்கல் அங்கம்

அணிந்தவன் பேருள்ளத்துப் பல்கால் - பணிந்ததுவும்

வேய்பிறங்கு சாரல் விறல் வேங்கடவனையே

வாய்திறங்கள் சொல்லும் வகை.

thuNinthathu sinthai thuzAy alangal angam

aNinthavan pEruLLatthup palkAal- paNinthathuvum

vEy piRangu sAral viRal vEngadavanaiyE,

vAy thiRangaL sollum vagai.

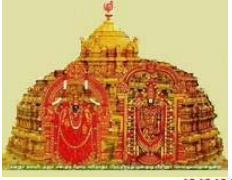
**Meaning:**

My mind has firmly caught hold of the divine names of the most fragrant thuLasI garland adorned Lord and been contemplating and meditating only on Him very many times. It has been attempting and trying to do that. My body prostrates performing sAshTanga praNAMams at the strongest and Supreme Lord of ThiruvEnkatam where tall bamboos tress have grown densely; my mouth has bravely and wisely chosen to utter His glorious deeds and attributes of Him again and again.

AzhwAr mentions that his manas, vAk and kAYam (mind, speech and action) all three align themselves to pay his obeisance to the Lord ThiruvEnkatamudaiyAn. Unless the three factors synchronizes, and act in tandem, then there will be no straight forward actions and there will be conflicts within our own self.

ANDAL also mentions the same in thUyOmAy vandu, thUmalar thUvi thozhdhu, vAyinaal pAdi, manatthinAl sindhikka - here also three namely mind, body and action are referred to. In Thiruppavai 5<sup>th</sup> verse, she refers to the above line: thUmalar thUvi thozhdhu, vAyinaal pAdi, manatthinAl sindhikka.





### ThUmalar thUvi thozhuthu - pushpa yAgam - Thirupathi

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Suddha pushpAnjali as at Thirumalai is thUmalar thUvuthal. Among the flowers, Utthama pushpam is the one grown by one in one's own garden (nandhavanam) for the Lord like periyAzhwAr and ThoNDaradippodi; madhyama pushpam is one grown in common ground; the adhama pushpam is one, which are collected through yAchakam from others. TuLasI Pushpa samarpaNam and manthra Pushpa samarpaNam are very dear to our Lord's heart. Hence ANDAL recommends them here. After PushpAnjali, the nAma sankIrthanam (vAyinAL pAdi) has to be conducted. Bhagavat guNa dhyAna chinthanai (dhyAnam) follows next. AmbharIsha chakravarthy's dhyAnam of KrishNa (Sa vai mana: KrishNa:) is the way to follow.

"manathinAl chinthikka, pOya pizhayum, puhu taruvAn ninRanavum theyinil thUsAhum Cheppu": If we offer pushpAnjali with a suddha manas, sing the glory of His nAmAs and meditate on Him, all of our accumulated sins as well as the ones accrued after SaraNagati will be burnt to ashes like the bale of cotton thrown into a blazing fire.





## PASURAM 45

உளதென்று இறுமாவார் உண்டில்லை என்று

தளர்தல் அதனருகும் சாரார் - அளவரிய

வேதத்தான் வேங்கடத்தான் விண்ணோர் முடிதோயும்

பாதத்தான் பாதம் பயின்று.

uLathenRu iRumAvAr uNdu illai enRu,

thaLarthal athanarukum sArAr - aLavariya

vEthatthAn vEngadatthAn viNNOr mudithOyum

pAthatthAn pAtham payinRu.

Those who have surrendered to the Lord would not be affected by other desires or failures; - says AzhwAr here; SwAmy Desikan takes this verse for reference and explanation/reinforcements in his magnum opus Srimad RahasyatrayasAram.

Those devotees who have surrendered to and are used to contemplate only on the Lotus Feet of the Lord; who stands at ThiruvEnkatam where the NithyasUris place their heads at His Lotus feet; who is praised by the unbounded Vedas themselves; [but not able to fully due to His unbounded and limitless glories]; - they [devotees or SaraNAgathars or Prapannans] do not get affected if they do not have something; nor do they jump with joy and brim with pride if they have something (materialistic or worldly). They are firm at His Lotus Feet and are detached like the water on the lotus leaf, though they live in this material world.

There will be nothing to fear other than offence towards BhAgavathAs and he will not entertain desire for anything other than SwarUpa prAptha kaimkarya or service to the Lord only; which will be according to his true nature as jeevathman - being His eternal Sesha bhUthan (servant). He will be blessed with such a kind of noble attitude by the Lord Himself. He will neither rejoice





in things that worldly people like or take delight; nor does he become afraid of things that cause fear to the worldly people.

A Prapanna (one who has surrendered to the Lord Srīman nArAyaNan) who is steadfast in his essential nature is neither disturbed on account of causes of fear nor pleased with causes of joy other than loving service at the feet of the Lord. This is similar to the state of a sthita praj~na. Desika mentions in acuta Satakam: verse 47 -

"Oh Lord, your devotees who are without any desire for the enjoyment of the objects of the senses, who never get detracted even by things that detract one are like jeevan mukthas, and they are holy and purify others. [Extract from "essence of Srīmad RayashyatrayasAram"- by Dr. N.S AnantharangachAr SwAmi, Bangalore]







## PASURAM 46

பயின்றது அரங்கம் திருக்கோட்டி பன்னாள்  
பயின்றதுவும் வேங்கடமே பன்னாள் - பயின்றது  
அணிதிகழும் சோலை அணீநீர் மலையே  
மணிதிகழும் வண்தடக்கைமால்.

payinRathu arangam thirukkOtti, pannAL  
payinRathuvum vEngadamE pannAL- payinRathu  
aNithikazhum sOlai aNineer malaiyE  
maNithikazhum vaNthadak kai mAl.

In last verse - AzhwAr had mentioned about the state of mind of a Prapannan [one who has surrendered to the Lord]. The Lord Himself due to His dayA, vAthSalyam on His child, takes so many births; and resides in so many divya desams, says AzhwAr here.

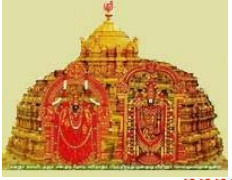
He learnt [to wait] here at Srirangam; He learnt [to wait] at ThirukkOshtiyoor; He has been waiting at ThiruvEnkatam for very many ages; and also been at Thiruneermalai for thousands of years. Why? Because the Lord, mAl- the one who is desirous [of me] wishes to give Himself, His most wonderful sowndharya thirumEni [divya mangaLa vighraham] to me. He is such an audhAryan, vaLLal, benefactor.



He waits for us at Thiruvarangam  
NamperumAl with Mutthu KoNdai

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AzhwAr starts off saying the Lord has been learning to wait at Srirangam and ThirukkOshtiyUr for so many ages. How? By reclining and having Yoga nithrA. PiraaTTi appears to be asking the Lord: "Is that the way one will wait for the child? Get up and stand; eagerly wait for him; then only he will come towards you". The Lord thus stands at ThiruvEnkatam; PiraaTTi again appears to have asked: "What is the use in just standing? Walk, Sit, recline and stand". ninRAn, irundhAn, kidanthAan - at Thirueermalai.

It does not mean that only these four temples are to be referred to. The Lord takes such archA avathArams at 108 divya desams and other abhimana sthalams as well. All for our sake. AzhwAr says: He has been waiting at ThiruvEnkatam many ages - pannaal. Why? Because AzhwAr has not turned towards Him for very many births. NammAzhwAr also echoes the same sentiment: "annAL nee thandha Akkai vazhi uzhalvEn..."; "maaRi maaRi pala piRappum piRandhu" - "I have taken very many births in the past due to my karma; and had taken the bodies granted by you; now I have become devoted to You due to Your grace on me.

Hence AzhwAr says: "so long, you have been waiting for me patiently! Now I have been blessed by Yourself".

Thirumazhisai AzhwAr also praises the Lord in the same manner:

நின்றது எந்தை ஊரகத்து இருந்தது எந்தை பாடகத்து  
அன்று வெஃகணைக் கிடந்தது என்னிலாத முன்னெலாம்  
அன்று நான் பிறந்திலேன் பிறந்தபின் மறந்திலேன்  
நின்றதும் இருந்ததும் கிடந்ததும் என் நெஞ்சுளே.

ninRathu enthai Uragaththu irunthathu enthai pAdagaththu  
anRu Vekkanaik kidanthathu ennilAtha munnelAm  
anRu nAn piRanthilEn piRanthapin maRanthilEn  
ninRathum irunthathum kidanthathum en nenjuLe.

---Thiruchchanda viruttham, pAsuram 64





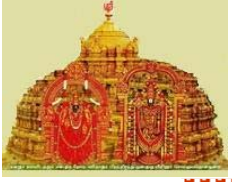
### Meaning:

Before I was born, He was standing in Thiru Ooragam, was sitting in Thiru Paadagam and was lying down in Tiruvekka. At that time I was not born with wisdom; when once I was born with this wisdom, I never forgot. Therefore, the Lord left all those places and has taken permanent abode in my heart.

The idea is that the great j~nAnis never considered themselves as born at all until they realized this 'artha j~nAnam'. One who has been initiated by SadAchAryA, is only considered born; else, it is just vegetating. And, once the j~nAnis realize this, they have no other avocation than being immersed in the thought of the Lord.

So, anRu nAn piRanthilEn; piRantha pin maRanthilEn [after being initiated and having been blessed to realise You, I have never ever forgotten You].

Why does the Lord do such abhyAsam? SrI KrishNa Himself says: "abhyAsEna tu KauntEya! VairAgyENa ca gruhyatE". Only by practice; consistent and constant practice, can one achieve. He does what He has preached.



## PASURAM 53

நெறியார் குழற்கற்றை முன்னின்று பின்தாழ்ந்து  
அறியாது இளங்கிரி என்றெண்ணி - பறியாது  
பூங்கொடிகள் வைகும் பொருபுனல் குன்றென்றும்  
வேங்கடமே யாம் விரும்பும் வெற்பு.

neRiyAr kuzal kaRRai munninRu pin thAznthu  
aRiyAthu iLangiri enRu eNNi- piRiyAthu  
pUnkodikaL vaikum porupunal kunRenRum,  
vEngadamE yAm virumpum veRpu.

A simple and nice verse!

This is forerunner of KulasekharAzhwAr's desire, which we will enjoy later. BhAgvathAs who are greatly devoted to Sri Srinivasan of ThiruvEnkatam and immerse themselves in the greatest glories of ThiruvEnkatam; would like to be just in ThiruvEnkatam as mere achith (insentient); **emperumAn malaiyil yEdhEnum AvEnE** - says KulasEkarAzhwAr on similar token.

These bhAgvathAs with an ardent desire to be just at ThiruvEnkatam simply lie down, as prostrations on the steps of these rocky mountains so that the devotees can step on them and go up. [**padiyAy kidanthu**]

They simply do not wish to get up and do anything. Their enjoyment of mere lying down in ThiruvEnkatam was ultimate for these divine devotees, who do not go astray from what they seek. **neRiyAr** - who never ever swerves from their paths; [Or one who lies down on the way]

Their hairs grow longer and longer and the creepers that grow nearby assume that these bhAgavathAs are also like kind of small hills and attempt to hold on to them? Creepers are also so blessed to hold on these bhAgavathAs.





It is also told by AchAryAs that as per our Sampradaya, NithyasUris take such births and reside in these greatest divya desams to be with the Lord and enjoy. It seems on Sri AnanthAN PiLLai came down from the ThiruvEnkatam mountain as per his daily routine and he was carrying the curd rice in his hand. After anushtAnam, he opened the lunch packet, and there were few ants crawling inside his food packet. He immediately closed the packet and went back to the mountain. Other bhAgavathAs who saw him going back to the mountain with the food packet, asked him as to why did he not eat and choose to go back. SwAmi replied: These could be some NithyasUris living in ThiruvEnkatam mountain and hence I do not wish to commit apachAram by bringing them down from the temple [where they wish to reside and enjoy the divya sthalam]. Such a great vEnkatam is where these devotees desire to reside and just be there.

ThiruvEnkatamudaiyAn's dayA is like the ocean of mercy. The ocean of dayA is absorbed by the dark clouds (of Sri SaThakOpa - NammAzhwAr) and rains of His mercy fall on the mountain [of Sriman Naathamuni] from which there are two water falls of UyyakkoNdAr and MaNakkAl nambi and thereby flows the turbulent river of dayA [kaataaRu]; five streams of water from this river are stored in the huge reservoir of dayA [of EmperumAnAr-Sri RamanujAchAryA]. There are 74 [simhAsanAdhipathis] gates through which the waters are flowing out for us to take the dayA of waters and immerse ourselves in greatest divine enjoyment. It is our bhAgyam for His dayA to be available to us so easily. The AchAryAns are so cool due to their devotion and their deep association with theertham? It is their cool that blesses us in order to enable us to get rid of our thApams (scorching heat of samsAra sAgaram) [From SrI Muralidhar RangaswAmi's anubhavam:] A most touching contribution of ALavandhAr is the Siddhithrayam declaration, where SwAmi establishes that among the three SrivaishNava Rahasyams, the Lord of Seven Hills (Srinivasa) denotes the Carama Slokam-the most unambiguous and forthright declaration of the maargam of SaraNagati. Eloquent testimony in support of this fact can be seen from the posture of the archA Moorthy standing majestically on top





of the VenkatAchalam Hill. This signifies that for those who bear the emblem of the conch and discus on their shoulders (SrivaishNavAs) and surrender to the Lotus feet of Lord Srinivasa, the waters of the ocean of Samsaara are only hip deep.

Significantly, SwAmi Desikan, who is known for his careful and precise usage of words, extols only two AchAryAs with the term "vigAhE". One is SwAmi nammAzhwAr, extolled in verse 2 of the DayA Satakam (vigAhE tIrtha bahuLAm SIItalAm gurusantatim) and the other is SwAmi Alavandhaar who is glorified in the yathirajasaptati- vigAahE.

Again in the DayA Satakam, SwAmi Desikan pays tribute to the greatness of SwAmi ALavandhAr in a thundering declaration on the efficacy of SaraNAgati in Slokam 59.

त्वदुदय तूलिकाभिरमुना वृषशैल जुषा

स्थिर चर शिल्पिनैव परिकल्पित चित्र धियः ।

यतिपति यामुन प्रभृतयः प्रथयन्ति दये

जगति हितं न नस्त्वयि भरन्यसनादधिकम् ॥

tvadudaya tUlikAbhiramunA vrshaSaila jushA

sthira cara Silpinaiva parikalpita citra dhiya: |

yatipati yAmuna prabhrtaya: prathayanti daye

jagati hitam na na: tvayi bharanyasanAdadhikam ||

(Lord Srinivasa is a master artisan. DayA Devi is his paintbrush. She sends us geniuses like Sri RamanujAchAryA and SwAmi ALavandhAr, who have established that for the redemption of the entire universe there is no greater path than that of unconditional total surrender to Your Lotus Feet).

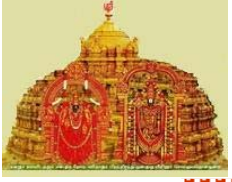




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Nothing greater than surrender at Your Feet! -  
Malayappa Swamy VasantOtsavam (thanks: SrI Ramakrishna Deekshitulu archakam)





## PASURAM 54

வெற்பென்று இருஞ்சோலை வேங்கடம் என்றிவ்விரண்டும்

நிற்பென்று நீமதிக்கும் நீர்மைபோல் - நிற்பென்று

உளங்கோயில் உள்ளம் வைத்து உள்ளினேன் 'வெள்ளத்

திளங்கோயில் கைவிடேல்' என்று

veRpenRu iruncOlai vEngadam enRu ivviraNdum

niRpenRu nee mathikkum neermai pOl- niRpenRu

uLankOyil uLLam vaiththu uLLinEn, 'veLLaththu

iLankOyil kaividEI' enRu.

**Meaning:**

The Mountains - namely ThirumAlirunchOlai, Thirumalai [ThiruvEnkatam] - in these two divya desams - You have on Your own accord chosen to reside for the sake of blessing the world. What a sowseelyam [neermai] - stooping down so low to our level and be with us!

I have also realized that Your sowseelyam is so vast and deep and beyond our comprehension- as You have considered in Your ThiruvuLLam (heart) to reside in my heart as well as if it's yet another place of your residence.

You have forsaken the Milky Ocean and these divya desams and decided to reside in my heart as if it is THE permanent abode for you. What a sowseelya quality of Yours!

A wonderful line- is the last line in this verse. iLankOil kaividEI- ilam kOil- bAlAlayam. PLEASE DO NOT DISCARD the ilankOil- bAlAlayam.

What is bAlAlayam? Whenever there is samprOkshanam [after renovation or refurbishment] of the temple, the powers in the divya mangaLa vighram are taken off layer by layer (there appears to be 16 layers) leaving just one layer







in original mUrthy and the layers of power are stored in kalasams (which are consecrated) and during those five days, the kalasams are offered nithyArAdhana. This is called bAlAlayam (small temple or infant temple]. At the end of samprOkshanam, the powers are again passed back to divya mangaLa vigraham as per the Agama SaasthrAs and the mUrthy shines resplendently again blessing the devotees.

AzhwAr says here: ThirumAaliruncholai mountain, ThiruvEnkatam mountain, the Milky Ocean [pArkadal] are all Your bAalAlayam; As if the powers are stored in the kalasams during the interim and once the renovation or refurbishment in adiyEn's heart, mind, and Sareeram is done [to be fit enough] to qualify for housing You, and You have on your own accord chosen to reside in my heart as the PERMANENT abode, DO NOT DISCARD as they do the kalasams after the samprOkshanam; instead, have your POWERS also in baalaalayam namely those divya desams, lest those bhAgavathAs who throng to worship You there would only blame me for having deprived them off their Lord's presence in the temples. I do not wish to commit such apachArams!

PLEASE do not ignore those bAlAlayam - divya desams after You have entered into my heart. Please remain there also!

What a wonderful anubhavam!

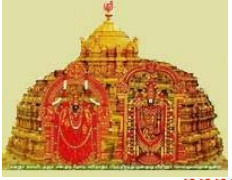
The Lord desires to live in the hearts of His ardent devotees as if it is His most favourite place and nothing else, not even Milky ocean; not even paramapadam.

Similar version, one can enjoy PeriyAzhwAr's wonderful verse: 5.4.9

பனிக்கடலில் பள்ளிகோளைப் பழகவிட்டு, ஓடி வந்து என்  
மனக்கடலில் வாழ்வல்ல மாயமணாள நம்பீ  
தனிக்கடலே! தனிச்சுடரே! தனி உலகே என்றென்று  
உனக்கிடமாய் இருக்க என்னை உனக்கு உரித்தாக்கினையே.

panikkadalil paLLikOLaip pazhakavittu, Odi vandhu en





manakkadalil vAzhavalla mAyamaNaaLa nambI  
 thanikkadalE! thanicchudarE! thani ulakE enRenRu  
 unakkidamAy irukka ennai unakku urithu AkkinaiyE.

**Meaning:**

[It appears as if] You have forgotten Your habit of resting comfortably on the cool, Milky Ocean and run away from there to reside in the ocean of this heart of mine! Oh Lord who is capable of performing such miraculous deeds (mAyA maNaaLa nambI)! Oh Lord of Periya PiraaTTi - MahA Lakshmi! Oh Samastha kalyANa guNa paripooRNA! Lord full of auspicious guNAs! You have discarded the matchless places of Your erstwhile residence such as Milky ocean and the orbit of the Sun and have chosen this lowly heart as your preferred seat of residence. Your sowseelya guNam is beyond description.



அனந்தன்பாலும் கருடன்பாலும் ஐதுநொய்தாக வைத்து, என்  
 மனந்தனுள்ளே வந்து வைகி வாழச்செய்தாய் எம்பிரான்  
 நினைந்து என்னுள்ளே நின்று நெக்குக்கண்கள் அசும்பொழுக  
 நினைந்திருந்தே சிரமம் தீர்த்தேன் நேமி நெடியவனே!

anandhanpAlum garudanpAlum aidhunoythAka vaiththu, en  
 manam thanuLLE vanthu vaiki vAzha cheytAy - empirAn  
 ninaindhu en uLLE ninRu nekkuk kaNkaL asumpozhuka  
 ninaindhu irundhE ciramam theernthEn nEmi nediyavanE!  
 ---PeriAzhvAr Thirumozhi 5.4.8

**Meaning:**

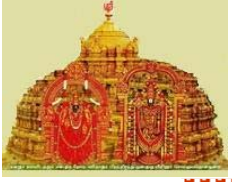
You seem to have accomplished by reducing Your love and affection for the seats of AdiSeshA and Garuda as places of Your residence and come all the way to me to pick my heart as the place of residence much more lovingly than





Your AdhiSeshan and Garuda. Thinking about this magnificent blessings and mercy, dayA, compassion of Yours on adiyEn, I am going to rest now with a heart filled with gratefulness and eyes filled with tears (of joy and overwhelming emotion due to Your mahOpakAram on this lowly soul-adiyEn). I will keep remembering the mahOpakAram You did all the days of my life and feel relieved from worries of any kind. **aidhu noydhAga vaitthu-** adhi svalpamAki- [Making them reduced in affection and choosing my heart as the best choice of residence].

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## PASURAM 72

போதறிந்து வானரங்கள் பூஞ்சனைபுக்கு, ஆங்கலர்ந்த

போதரிந்து கொண்டேத்தும் போது உள்ளம் - போது

மணி வேங்கடவன் மலரடிக் கே செல்ல

அணி வேங்கடவன் பேர் ஆய்ந்து.

pOthaRinthu vAnarangaL pUncunaipukku, Angu alarntha

pOtharinthu koNdu Etthum pOthu, uLLam - pOthu

maNi vENgadavan malar adikke sella,

aNi vENgadavan pEr Aynthu.

### Meaning:

Knowing that it is already wee hours; it is going to dawn; the monkeys living in the mountain of ThiruvEnkatam, get up from their sleep in the early hours with great enthusiasm; go straight to the PushkariNi (sacred pond) and immerse their heads into it to take head bath (in that chill mornings); then pluck and collect the just bloomed fresh flowers to offer; they proceed straight to ThiruvEnkatamudaiyan sannidhi (sanctum sanctorum) to offer their flowers; pay their obeisance; on the way, they praise the Lord with his divine names.

AzhwaR looking at these blessed monkeys living in the mountain and performing such mAnasa (mind by getting up thinking of Him early morning); vAchika (praising) and kAyika (collect flowers), addresses his mind: "Oh my dear mind! You also start; proceed to go collect the flowers and offer at the lotus feet of the Lord of ThiruvEnkatam, which is like the ornament for the earth; utter his divine names".

AzhwaR very beautifully refers to monkeys performing such thrikaraNa kaimkaryam (mAnasa vAchika and kAyika kaimkaryam) and we humans do not do that. Our mind is like that of monkeys (it is an insult now to the monkey to





compare the mind to them). Even the fickle monkeys stand firm and steadfast in getting up at the wee hours, contemplate on Him, go straight and take bath (without eating anything) in pushkariNI; collect flowers, praise Him with His divine names and go to the sannidhi.

AzhwAr gently reminds us by saying the monkeys follow SaasthrAs; and oh mind, you also adhere to SaasthrAs.

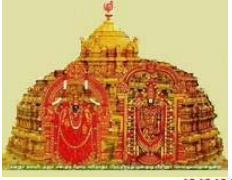
ANDAL mentions the same **meLLa yezhundhu Hari enRa pEraravam** and in 5<sup>th</sup> verse of ThiruppAvai, **thUyomAy vandhu thUmalar thUvi thozhudhu** - both can be referred to here.

"**meLLa ezhundhu Hari enRa pEraravam**": The scholars, Sages, and elders who lead their lives in accordance with SaasthrAs get up and loudly utter "Hari: Hari:" seven times in the wee hours. [One should utter loudly Hari: Hari: seven times when waking up in the morning and prays to Him for making us perform Kaimkaryam - Nithya, naimittika karma, AgnyA, anugnyA karmA with no hurdles - and with Saathvika thyAgam - Sriman nArAyaNa prItyartham].

"**thUyOmAy vandhu thUmalar thUvi thozhudhu**": When one surrenders to Sri KrishNan, all karmas (Sanchitha karma and prArabdha karma) get extinguished - All the Sanchita karmas (accumulated) and prArabdha karmas (started to yield) will be completely finished like the straw dirt being burnt by fire - within no time.

By going to Him with pure heart (**thUyOmAy vandhu**), **thU malar thUvi thozhudu**, **vAyinAl paadi**, **manathinAl sindhikka** - worship by body, Speech and Mind (mano, vAk, kAyam)- [BhUmAdevi was submerged in the ocean by an asura called Hiranyaksha. Lord Sriman nArAyaNa took the incarnation of a big boar (varAha avatAr) and went into the ocean to lift up BhUmAdevi. She was lifted up and was seated on the lap of the Lord. Still BhUmAdevi was shivering. When the Lord asked her for the reason, She replied politely: "Oh! My Lord! You have protected me. But still our children in the samsArA are helpless and suffering. They cannot practice the uninterrupted meditation in Bhakti yoga as





preached by you in the Vedas with their limited knowledge. So you must be kind enough to show them a simpler way to reach you." The Lord understood the affection of bhUmAdEvi towards her children and gave a most compassionate reply: "The simplest way to reach me is in stable state of mind, [with all three organs of senses (karaNam) viz. manas, vAk and kAyam - speech, action and thought] - surrender to Me."

Think only about him, act only for pUja [ArAdhana] to Him, and speak only in praise of Him. Immediately bhUmi piratti [ANDAL] grasped this easy means of SaraNAgati to reach the Lord and thought it fit to be preached to us in this samsAra. Thus comes ThiruppAvai.





## PASURAM 75

பெருகு மதவேழம் மாப்பிடிக்கு முன்னின்று  
இருகண் இளமுங்கில் வாங்கி - அருகிருந்த  
தேன்கலந்து நீட்டும் திருவேங்கடம் கண்டீர்  
வான்கலந்த வண்ணன் வரை.

peruku mathavEzam mAppidikku munninRu,  
irukaN iLamUngil vAngi - arugiruntha  
thEnkalanthu neettum thiruvEngadam kaNdeer,  
vAnkalantha vaNNan varai.

In the 74<sup>th</sup> verse, AzhwAr had said: "My SwAmi! In all states, at all times, adiyEn is blessed by Yourself and due to Your mercy adiyEn is granted this benefit of singing about You and placing the poems at Your Lotus Feet. adiyEn has been blessed to sing verses in chaste pure grand Tamil."

The Lord appears to have asked AzhwAr: "Azhweer! If You are so good in Tamizh let us see some poetic skills of Yours" and then blesses the AzhwAr to sing one with poetic skill and imagination: Comes the 75<sup>th</sup> verse.

The male elephant loiters somewhere for the whole day; comes back the next day to its place; the female elephant is quite angry and upset. The male elephant tries to appease the lady. [AzhwAr reminds himself of praNaya kalaham - where Sri RanganAtha tries to appease SriranganAyaki and then the Panguni utthiram sErtthi sEvai]- and thus comes this verse.

Standing in front of the female elephant, the strong male elephant [with the madha waters trickling down from its head] breaks a small tender branch from the nearby bamboo tree, dips in the honey found in a nearby tree; and offers the bamboo [dipped in honey] to its beloved female elephant with tender love and care for its spouse's consumption in the grand mountain of ThiruvEnkatam. [The lady gets pleased. And anger subsides].





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The Ocean of dayA! (Thanks: SrI AMR Kannan)







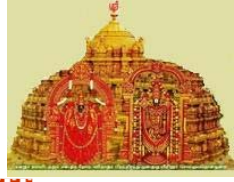
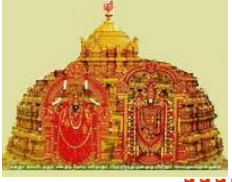
Isn't this the wonderful mountain where the dark cloud hued most merciful Lord Srinivasan resides? The ocean of dayA resides in this mountain.

Even the animals living in this mountain takes care of their dependents lovingly and caringly; The Lord Sriya: Pathi Sriman nArAyaNan [who is always with Sri MahAlakshmi - *agalagillEn iRaiyum enRu alarmEl mangai uRai maarbhan*] resides in this mountain forever eternally for our sake; certainly takes care of His dependents - His spouses [i.e. us - all jeevathmans are like the beloved spouses for the PurushOttaman].

SwAmi Desika enlists His upakAram for us: The infinite compassion for the Lord is the Prime Cause for:

- ✧ the nature and existence of all three kinds of chethanas and achethanas,
- ✧ the creation of the world,
- ✧ promulgation of the Vedas and SaasthrAs [which are equal to thousand parents for us in terms of talking care and for our better living, upliftment],
- ✧ the enlightenment of the knowledge relating to tattva hitha and purushArtha (entities, way and the Goal),
- ✧ the origination of an aspiration or desire for liberation,
- ✧ redeeming the erring humanity that seek refuge in Him,
- ✧ functioning in the place of upAya for one who is akinchana (helpless),
- ✧ ignoring and pardoning infinite faults of the chethanas that surrender to Him and take refuge in Him on account of mere vyAja (excuse) or pretext of bhakti or prapatti,
- ✧ granting His infinite Bliss of communion after terminating once for all their migration from births to births,
- ✧ causing repentance in the minds of the Prapannas (those who have





performed SaraNagati) for the faults committed intentionally and making them observe some expiation according to their competence,

- ☆ purifying such hardliners that do not repent by inflicting light punishments and leading them to His eternal abode.
- ☆ For all These, the greatest compassion of the Lord is the Prime Cause [extract from the Book Essence of Srimad Rahasyatraya sAram by Dr Sri U. Ve. N.S. AnantharangAchAryA SwAmi]

It is His dayA on us that He takes such most beautiful avathArams as archA mUrthi in Divya Desams like ThiruvEnkatam.

ParAsara Bhattar's ashTaslOkI is to be enjoyed here:

ईशानां जगतामधीशदयितां नित्यानपायां श्रियं

संश्रित्याश्रयणोचिताखिल गुणस्याङ्घ्री हरेराश्रये ।

इष्टोपायतया श्रिया च सहितायात्मेश्वरायार्थये

कर्तुं दास्यमशेषमप्रतिहतं नित्यं त्वहं निर्ममः ॥

ISAnAm jagatAm adhISa dayitAm nitya anapAyAm Sriyam

samSritya ASrayaNa ucita akhila guNasyA anghrI hare: ASraye |

ishTa upAyataya SriYA ca sahitAya AtmA ISvarAya arthaye

kartum dAsyam aSesham apratihata nityam tvaham nirmama: ||

---sLOkam 6

**Meaning:**

Sri Devi (Lakshmi) is the empress (Sovereign Goddess) of ALL the worlds, as nArAyaNa is the emperor. She is the inseparable consort of His. We offer our prostrations at Her lotus feet to empower ourselves to acquire the means of access to the Lord's feet for our SaraNagati. May I be blessed always to





perform service devoid of ego to the Lord, who is the embodiment of DayA.

This completes BhUthatthAzhwAr anubhavam on ThiruvEnkatamudaiyAn. Next we will take up the third AzhwAr - pEyAzhwAr.

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## PEYAZHWAR

After the divine BhUthatthAzhwAr's anubhavams, let us begin to enjoy pEyAzhwAr's- wonderful anubhavams on ThiruvEnkatam.

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PeyAzhwAr





## MOONRAM THIRUVANTHATHI, PASURAM 14

மாற்பால் மனம்சுழிப்ப மங்கையர்தோள் கைவிட்டு

நூற்பால் மனம்வைக்க நொய்விதாம் - நாற்பால

வேதத்தான் வேங்கடத்தான் விண்ணோர் முடிதோயும்

பாதத்தான் பாதம் பணிந்து.

mARpAl manamsuzippa mangaiyarthOL kaivittu

nooRpAl manam vaikka noyvu ithAm, nARpAla

vEthatthAn vEngadatthAn viNNOr mudithOyum,

pAthatthAn pAdham paNinthu. - moonRAM ThiruvanthAthi, pASuram 14

### Meaning:

The Lord of ThiruvEnkatam - the Sowseelyan - one who resides there on his own for our sake; the One who is described, mentioned by and is the essence of all four Vedas; The Feet of this greatest Lord - where the crowns of NithyasUris are placed with respect [when they prostrate at His Feet].

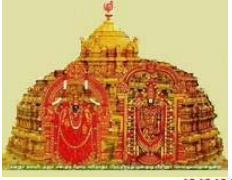
My mind that gets involved, immersed and gets attracted to the beauty of these two Lotus Feet of Lord ThiruvEnkatamudaiyAn due to which the mind is now easily staying away from the desire to hug the shoulders of beautiful women and get more liking to learn and adhere to VedAnthic SaasthrAs thereby get closer to the Lord's Lotus Feet.

A wonderful verse from pEyAzhwAr!

pEyAzhwAr is the third of the Mudhal AzhwArs. He was born in Mylapore (mAda mAmayilai) inside a red lotus flower blooming in the well at AdhikeSava PerumAL Koil as the amsam of the Lord's Sword (Nandhakam).

This AzhwAr was obsessed with PerumAL (pitthan) and hence was called pEy AzhwAr. Just like PeriyAzhwAr, he was able to have the direct sevai of





PerumAL effortlessly through his Parama Bhakthi. He performed mangALAsanam for PerumAL, ThAyAr and PerumAL's weapons at ThirukkOvalUr just as PeriyAzhwAr did at thEn Mathurai. pEy AzhwAr is considered as an AchAryAn for Thirumazhisai AzhwAr in our sampradhAyam.

We have to remember three gems of spiritual experience of God in pEy AzhwAr's prabandham:

1. The Supreme Lord is Sriman nArAyaNan possessing Sri Devi in His divine heart
2. He is the most beautiful and satisfying Being and
3. He is the most tender healer of all sorrows and abolisher of sins and fear of samsAram as well as granter of Moksham.

In the very first verse of AzhwAr's moonRaam ThiruvanthAthi - pEyAzhwAr describes with exultation the great joy of seeing the Lord with Sri Devi and His divya Ayudhams (weapons):

திருக்கண்டேன் பொன்மேனி கண்டேன், திகழும்  
அருக்கன் அணிநிறமும் கண்டேன் - செருக்கிளரும்  
பொன்னாழி கண்டேன் புரிசங்கம் கைக்கண்டேன்  
என்னாழி வண்ணண்பால் இன்று.

thirukkaNdEn ponmEni kaNdEn, thikazhum  
arukkan aNiniRamum kaNdEn - serukkiLarum  
ponnAzhi kaNdEn puri sangam kaikkaNdEn,  
ennAzhi vaNNanpAl inRu. ---pAsuram 1

**Meaning:**

Today is a great day. I secured the privilege of seeing the Lord's Form (ThirumEni), by His grace. I saw MahA Lakshmi; I saw Her on a pure gold body of the Lord; His effulgence was like that of the Sun; I saw the enemy-



destroying, fiery, but beautiful chakram (in one hand); I saw also the bent Conch (Paanchajanyam) in the other hand. All of these I saw in my dear Ocean-hued Lord, Sriman nArAyaNan.



thirukkaNDen ponmeni kaNDen

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**Sriya: pathi wearing cool, most fragrant thuLasI garland  
Thirumanjanam for malayappa Swamy (Thanks: SrI Ramakrishna DIkshitulu archakam)**





## PASURAM 26

சிறந்த என் சிந்தையும் செங்கண் அரவும்  
நிறைந்தசீர் நீள்கச்சி உள்ளும் - உறைந்ததுவும்  
வேங்கடமும் வெஃகாவும் வேளுக்கைப் பாடியுமே  
தாம் கடவார் தண் துழாயார்.

siRantha en sinthaiyum senKaN aravum,  
niRaintha seer neeL kacchi uLLum - uRainthathuvum,  
vEngadamum veqAvum vELukkaip pAdiyumE,  
thAm kadavAr thaN thuzhAyAar.

AzhwAr here rejoices the way Lord had desired for his heart/mind that cooperates with AzhwAr for paying obeisance to Him and praising Him. Here AzhwAr mentions that the Lord on His own accord enjoys residing in his heart more than He wishes to reside in divya desams.

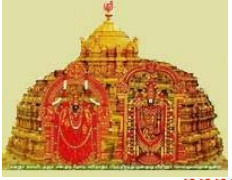
The Lord wearing cool, most fragrant thuLasI garland - Sriya: Pathi - never ever thinks of leaving and always desires to reside in two places: one, on reddish eyed AdhiSeshan and another in my heart.

For the sake of His dear devotees, out of His great compassion and dayA, He resides also forever in divya desam of the wealthiest Thirukkacchi (Kaanchipuram), ThiruvEnkatam, Thiruveqka and ThiruvELukkai Thiruppathi.

Here AzhwAr says: He would never leave my heart (which is siRanda - great because it always cooperates with me in praising Him and His glories; and He relishes staying in my heart) and AzhwAr also adds: He stays along with AnanthAzhwAn in my heart, as He never wishes to leave AdhiSeshan as well.

The mind being cooperative is also taken by other AzhwArs as mentioned earlier in this series; especially NammAzhwAr takes up enjoyably:





எம்பிரானைத் தொழாய் மட நெஞ்சமே

empirAnaith thozhAi maDa nenjamE --Thiruvaymozhi 1.10.3

"Oh my mind! How fortunate I am that you are cooperating with me! Please keep on worshipping our Lord!"

நெஞ்மே நல்லை நல்லை உன்னைப் பெற்றால்

nenjamE nallai nallai unnaip peRRAl --1.10.4

"Here the pleased AzhwaR gives a quota of thanks to his nenjam that has cooperated with him. He says: "Oh my sweet mind! Well done! You have commenced worship of our Lord, even before I have started. I am fortunate to have you, my mind (heart) cooperate with me.

கண்டாயே நெஞ்சே கருமங்கள் வாய்க்கின்று

KaNDAyE nenjE karumangaL vAayikkinRu --1.10.5

"Oh my mind! Have you noticed our Lord, the SarvEswaran, has become available to us for enjoyable anubhavam of His divyAnga Soundharyam and anantha kalyANa guNams? Do You know how this happened? We did not dream of such a soubhAgyam."

In the TVM 1.10.6, SwAmy NammAzhwaR's conversation takes an intensively sweet touch:

நீயும் நானும் இந்நேர் நிற்கில், மேல்மற்றோர்

நோயும் சார்கொடான் நெஞ்சமே, சொன்னேன்

தாயும் தந்தையுமாய் இவ்வுலகினில்

வாயும் ஈசன் மணிவண்ணன் எந்தையே.

neeyum nAnum innEr niRkil mEl maRROr

nOyUm chArkodAn nenjamE! sonnEn

thAyum tanthaiyumAi iv ulakinil



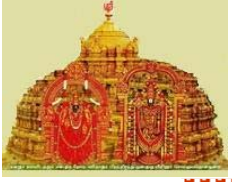


vAyum eesan maNivaNNan enthayE.

**Meaning:**

Oh My mind! Our Lord does dear things to us like a caring Mother. He does hitham to us like an affectionate Father. This blue-gem hued Lord has enslaved me and caught me under His spell. He is indeed my Prabhu and Rakshakan. If You and me join together in praising this most merciful Lord, no inauspiciousness will come our way. Diseases like desire, anger will not torment us. He will chase them all away?

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## PASURAM 30

சேர்ந்த திருமால் கடல் குடந்தை வேங்கடம்  
நேர்ந்தவென் சிந்தை நிறைவிசும்பு - வாய்ந்த  
மறைபாடகம் அனந்தன் வண் துழாய்க் கண்ணி  
இறைபாடி ஆய இவை.

sErnthA thiru mAlkadal kudanthai vEngadam  
nErnthA en sinthai niRai visumpu- vAyndha  
maRai pAdakam ananthan vaN thuzhAyk kaNNi,  
iRaipAdi Aya ivai.

AzhwAr again enjoys the way Lord chooses to reside in his heart in this verse as well. AzhwAr enlists the glorious places in which the Lord on his own accord stays; and also adds that they are all his capital cities (or important places- rAjadhAni).

The Lord who had joined or reached the Ocean (Thiru sErnthA mAlkadal) Thirukkudanthai (KumbakONam ArAmudhan), Vengadam (Tirupathi), ThirupAdakam.

Thiru sErndha mAlKadal - The Milky Ocean from which MahAlakshmi appeared (when the Ocean was churned)

Kudanthai - KumbakONam - This is the Lord who mercifully blessed us with nAlAyira divya Prabandham through Sriman Naathamuni;

Vengadam - ThiruvEnkatam divya desam has got unparalleled greatness in it for the Lord to enjoy residing here to crush and destroy all our pApams, for each one of us.

nErnthA en sinthai - My mind - which had been loitering at all sides and in all other material, worldly pleasures; which been going astray; is now blessed





and is thinking of Him at all times; It is His grace that my mind has been so blessed. THUS nErndha- and thus my blessed mind has become His favourite place of residence.

niRai visumpu - the faultless, blemishless, the grandest, Nithya vibUthi SrivaikuNTham - where the imperfections or faults in leela vibhUthi are not there; This theLivisumbu ThirunAdu; leela vibhuthi is iruL tharumA j~nAlam.

vAyndha maRai - Vedas and Upanishads- are the ones that praise and talk His glories and hence He chooses to reside therein.

pAdakam - ThiruppAdakam Divya Desam - where The Lord resides most beautifully.

ananthan - AdhiSeshan

vaN thuzhAy kaNNi - To the Lord adorned with the most fragrant, cool thuLasI garland

iRaipAdi Aya ivai - These places are His iRaipAdi - CAPITAL cities or RaajadhAnis. (AzhwAr very beautifully enlists all His favorite places of residence including his [AzhwAr's] wonderful blessed heart)

These are His most favorite place of residence and His rajadhAni- says AzhwAr.





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**GopAlan - Malayappa Swamy**





## PASURAM 32

பாற்கடலும் வேங்கடமும் பாம்பும் பனிவிசும்பும்  
நூற்கடலும் நுண்ணூல தாமரைமேல் - பாற்பட்டு  
இருந்தார் மனமும் இடமாகக் கொண்டான்  
குருந்தொசித்த கோபாலகன்.

pARkadalum vEngadamum pAmpum panivisumpum,  
nooRkadalum nuNNula thAmaraimEI- pARpattu  
irunthAr manamum idamAkak koNdAn,  
kurunthosittha gOpAlakan.

AzhwAr says: Thus, the place where the Lord chooses to stay in divya desams has got no limits at all. That is His dayA.

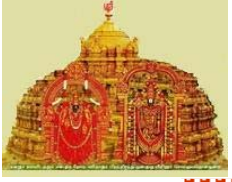
GopAlan - go pAlakan - The One who protects the cows (the jeevathmas) - went crawling through the Kurundha trees [along with the mortar - when he was toed down to it by YasodhA] and broke the trees; That GopAla resides in the Milky Ocean; ThiruvEnkatam; The Paramapadam that is the coolest place - the refuge - for those who are burning in the scorching heat of samsAram.

Also He resides in the huge vast ocean like vedAnthas and SaasthrAs; and also in the hearts of the Rishis or Sages who always in their lotus hearts, meditate on His Lotus Feet [knowing fully well and understanding the unparalleled Supremacy of His Lordship from the ocean like VedAnthas and SaasthrAs] He resides in their hearts mercifully forever.

padma koSa pratIkASagum hrdayam - The lotus is like heart. The heart is like an inverted lotus flower- AchAryAs have said.

He is the God of all Devas, all NithyasUris, demi gods come to ThiruvEnkatam to pay their obeisance.





Here in this verse AzhwaR enlists all five forms of Lord being referred to- namely Param, vyUham, vibhavam, Haardha and archA.

- Param- pani visupu- Paramapadam
- VyUham- PaarKadal- Milky Ocean
- archA- ThiruvEnkatam
- hArdham- Heart - antharyAmi roopam
- Vibhavam- GopAlakan.







## PASURAM 39

இறையாய் நிலனாகி எண்டிசையும் தானாய்

மறையாய் மறைப்பொருளாய் வானாய் - பிறைவாய்ந்த

வெள்ளத்தருவி விளங்கொலிநீர் வேங்கடத்தான்

உள்ளத்தினுள்ளே உள்ளன்

iRaiyAy nilanAKi eN thisaiyum thAnAy,

maRaiyAy maRaipporuLAY vAnAy - piRaivAynta

veLLaththu aruvi viLankolineer vEngadatthAn,

uLLatthin uLLE uLan.

SwAmi for all; antharyAmi for the bhUmi; The One who resides and manifests in all directions and in all objects; The One declared and enjoyed in Vedas and SaasthrAs; He is the essence of Vedas; He is the Nithya vibhUthi itself as well as antharyAmi in NithyasUris as well. He is standing here at ThiruvEnkatam. This ThiruvEnkata Mountain touches even the moon; The place is so charming with water falls flowing and falling down so noisily and beautifully. Now He is in my heart.

He is there at all these places only to enter into my heart; He is the SwAmi for me. He wanted to enter into His dAsa bhUthan; and thus resides and manifests everywhere to enter into my heart.

If there is no dAsabhUthar, Sesa bhUthan, He Himself can not be a SwAmi. To declare Himself to be SwAmi, He has been waiting to enter into adiyEn's heart! What a dayA! What a mercy and compassion!

This may refer to Tirumazhisai Azhvar's nAnmugan tiruvantAdi (7) - nanRaga nAn unai anRi iEn kaNDai, nAraNanE! nee ennai anRi ilai - "Without You we do not exist, and as for You, if we are not the ones You protect, there is nothing else for You to protect".





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Without You, we do not exist!





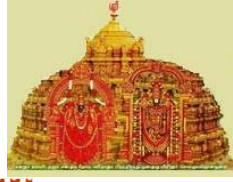
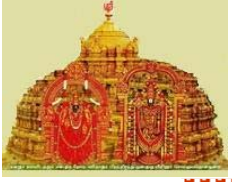
He is SwAmi and stood at all these places to attain His property i.e. Me. He is The BhUmi and has been serving me to wait for the right moment to enter into my heart.

Sri PiLLai ulagAryan- refers this to Lord hiding Himself at all these places to save us and protect us. If He resides in Paramapadam or Milky Ocean, we would not even bother and lead our lives astray. Due to His enormous grace like the mother towards the child, He is so compassionate that He resides at all places around us; resides in us as antharyAmi to observe us, protect us, caution us and save us.

The boy is very angry with the mother and leaves the home and goes outside the village; sleeps in a nearby inn. Mother due to her vAthsaIyam, cooks a delicious food and carries to the inn. She does not want to go and give straight to her son as he would not take it due to his anger. Hence she hands it over to the innkeeper pleading him to give it to her son, as if it is his food. She watches her son eating through the window and enjoys his eating. The Lord does the same waiting and watching us eating what he grants us; bestows upon us, residing in eight directions. What a grace of our emperumAn!

He wished to teach us VedAnta and SaasthrAs and that's why He has blessed us with the unparalleled SaasthrAs and VedAs. SaasthrAs are like thousand mothers wishing us only for our good and betterment. That's the very reason why we should try to adhere to SaasthrAs.





## PASURAM 40

உளன்கண்டாய் நன்னெஞ்சே! உத்தமனென்றும்

உளன்கண்டாய் உள்ளுவாருள்ளத்து உளன்கண்டாய்

விண்ணொடுங்கக் கோடுயரும் வீங்கருவி வேங்கடத்தான்

மண்ணொடுங்கத் தானளந்த மன்.

uLan kaNdAy nal nenjE! utthaman enRum

uLan kaNdAy, uLLuvAr uLLaththu uLan kaNdAy,

viN odungak kODu uyarum veenku aruvi vEngadatthaan,

maN odungath thAn aLantha man.

**Meaning:**

Oh My dear Good cooperative mind! Realize that there is One; Who is the Greatest of Greatest virtuous Lord! Those who think of Him such, He resides in them (in their hearts willingly and lovingly out of His own accord). He had measured the Earth and the huge earth became smallest in size (as compared to His Form when he measured). He is the One, Who is there so gracefully at ThiruvEnkatam where the beautiful water falls from so high a place near the sky. (AkAsa GangA).

BhUthatthzhwAr refers to the lines similarly in his 77<sup>th</sup> verse: in his "iraNdAm ThiruvandhAthi"

உறுங்கண்டாய் நன்னெஞ்சே! உத்தமன் நற்பாதம்

உறுங்கண்டாய் ஒண்கமலந்தன்னால் - உறுங்கண்டாய்

ஏத்திப் பணிந்தவன் பேரீரைந்நூறு எப்போதும்

சாற்றி உரைத்தல் தவம்.

uRum kaNdAy nal nenchE! utthaman naR pAdam

uRum kaNdAy oN kamalam thannAl- uRum kaNdAy





Etthip paNinthavan pEr eer ainnooRu eppozhudhum

saaRRi uraitthal thavam

**Meaning:**

Oh My dear good Mind! See that He is There; See that most Virtuous Lord, who is there on the Beautiful Lotus Flower. See that it is always a great thapas (penance) to utter the EmperumAn's Divine names incessantly.

Here PeyAzhwAr refers NOT to just the existence of the Lord as "uLan kaNdAy". He was not an atheist firstly to realise now that there is one who is here. What AzhwAr means is: "Oh my dearest great mind! Realise and see that here is One, our Supreme Lord who is our saviour. Our Master who protects us always! avan namakkAga enRu uLan kaNdAy. He is our Lord; our mATHA, our PithA, our everything enRu uLan kaNdAy."

He is the utthaman; He is PurushOtthaman enRu uLan kaNdAy. He is there in the hearts of those sages, rishis and yogins - and be the object of their penance and dhyAnam.

viN odunga- with the Nithya vibhuthi and Paramapadam under his Lordship as well, with the skies below Him (as ThiruvEnkatamudaiyAn - with the mountain of ThiruvEnkatam reaching much above everything]. He thus establishes His Supremacy and Parathvam.

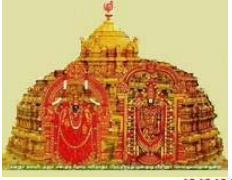
Veengu aruvi- The water falls are referred to here by AzhwAr. When AzhwAr mentions His Parathvam (Supreme Lordship), he had an apprehension that people may get scared and may go away from Him. So, he addresses the Lord's sowlabhyam and sowseelyam by saying He is so compassionate and comes down to our level (water falls) though He is high above?

Parathvam kaNdu anjAmaikku sowlabhyam

Sowlabhyam kaNdu igazhAmaikkku parathvam

How and why should He protect us? Because He is the Lord of all; He rules all;





He rules the whole Universe. He is the one Who had measured the whole Universe with His Lotus Feet.

NammAzhwAr says: "kAnmin ulageer! enak kaN mugappE nimirntha thaal" i.e., it seems Lord's feet appear to have said to bholOka residents during Trivikrama avathAram that "Hey world! Look at This Feet and enjoy" and while saying it seems the holy feet also grew and rose to reach beyond the vaan ulagam.

The Feet grew and almost touched everyone's head, as they all were bending to look at the small dwarf like Vaamanan as to how he is going to measure the earth with three measures. Otherwise, they would never have bent their heads anyway.

NammAzhwAr thus invited the world to see the enfolding wonderment of the sacred feet of the Lord shooting up and out to measure the earth and the sky (kaaNmingal ulaheer enRu kaNmukappE nimirntha taal iNaiyan -T.V.M: 6-3-11). Our Lord's pAdam and the Sri pAda theertham is the most sacred for us as salvation, hence.

The AchAryAs followed the way shown by the AzhwArs. ALavanthAr saluted Trivikrama in the 31<sup>st</sup> slokam of his StOtraratanam and wondered as to when the lotus feet of the Lord of Trivikraman with the marks of (lAnchanam) of the divine conch, chakram, mace, flag, goad, and thunderbolt are going to decorate his head:

कदा पुनः शङ्खरथाङ्गकल्पक-

ध्वजारविन्दाङ्कुशवज्रलाञ्छनम् ।

त्रिविक्रम त्वच्चरणाम्भुजद्वयं

मदीयमूर्धानमलङ्कारिष्यति ॥

kadA puna: Sankha rathAnga kalpaka





dhvajAravindA ankuSa vajraAnchanam|

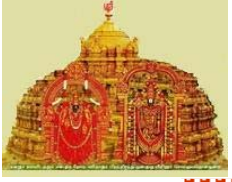
trivikrama tvat SaraNAmbhuja dvayam

madIiyamUrdhAnam alankarishyati || -- (Stotra Ratnam 31)

maN odunga thAn aLantha man- Thus, He is "the man" [meaning king] who measured the maN (earth).

(Note: Annotated commentaries on Stotra Ratnam can be accessed at: <http://www.sundarasimham.org/ebooks/ebook49.htm>)

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## PASURAM 45

புரிந்து மதவேழம் மாப்பிடியோடு ஊடி

திரிந்து சினத்தால் பொருது - விரிந்தசீர்

வெண்கோட்டு முத்து உதிர்க்கும் வேங்கடமே, மேலொருநாள்

மண்கோட்டுக் கொண்டான் மலை.

purinthu mathavEzham mAppidiyOdu ooDi,

thirinthu sinatthAl poruthu - virinthaseer

veNkOttu mutththu uthirkkum vEngadamE, mEl oru nAL

maNkOttuk koNdAn malai.

AzhwAr enjoys here that the Parabrahman, the Lord of Paramapadam Sriman nArAyaNan blesses us by being here at ThiruvEnkatam - so easily accessible by all of us.

In the mountain of ThiruvEnkatam, the male elephant [with the waters trickling down from its hood] unites with its mate; and then has some "oodal" [domestic squabble?] with the female. The male is [as usual] angered and the furious elephant loiters, wanders here and there hitting its head against the rocks thereby the white ivory tuskers drop off its pearls on the ground? Such a beautiful place is ThiruvEnkatam is where the Lord Sri VarAha Moorthy resides. Sri AdhivarAha murthy is the One who has been in ThiruvEnkatam since the beginning. It is Sri Venkatesa who sought His permission to be here at ThiruvEnkatam (PeriyavAcchAn PiLLai).

Sri VarAha murthy took His avathAram of VarAha [huge boar] to rescue BhUmi PiraaTTi from the troubled waters when HiraNyaakshan took the earth and hid under the waters. Lord took the huge Boar avathAr and killed HiraNyaakshan to save the BhUmi devi. He took BhUmi Devi in between His two horns (which are like the crescent moon says NammAzhwAr in Thiruvaymozhi.)







கோலமலர்ப் பாவைக்கு அன்பாகிய என் அன்பேயோ

நீலவரை இரண்டு பிறைகவ்வி நிமிர்ந்தது ஒப்ப

கோல வராகமொன்றாய் நிலம்கோட்டிடைக் கொண்ட எந்தாய்

நீலக் கடல்கடைந்தாய்! உன்னைப்பெற்று இனிப் போக்குவனோ?

kOlamalarp pAvaikku anbAkiya en anbEyO!

neelavarai iraNdu piRaikavvi nimirnthadhu oppa

kOla varAkam onRAy nilam kOttidaik koNda enthAy!

neelakkadal kadaindhAy! unnaip peRRu inip pOkkuvanO? --TVM- 10.10.7

**Meaning:**

Since You are the greatest enjoyment, happiness for the most divinely beautiful Periya PiraaTTi - MahA Lakshmi, (the One who sits close and next to You) You are the enjoyment and happiness of mine too (as I am Periya PiraaTTi's possession.) Similar to a huge blue mountain, raising with two crescent moons on its top, You came out of the Oceans with the Earth on Your tusks, during Your VarAha avatAr! (AzhwAr gently reminds the VarAha carama sLOkam by narrating His VarAha avatAr and hints that it is His responsibility to take care of him now since AzhwAr had already performed his SaraNAgati -prapatti). Oh Lord! Who churned the Blue Ocean! After getting You as my refuge, will I ever leave You? NEVER. (unnaip peRRu inippOkkuvanO?- NampiLLai's commentary is: In as much You struggled for getting BhUmi PiraaTTi and Periya PiraaTTi, You struggled for getting to me too, and now after getting me, if You decide to leave me, will I let You go away?).

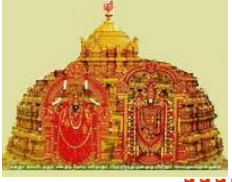
VarAha BhagavAn says in His carama sLOkam:

स्थिते मनसि सुस्वस्थे शरीरे सति यो नरः ।

धातुसाम्ये स्थिते स्मर्ता विश्वरूपं च मामजम् ॥

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ततस्तं म्रियमाणं तु काष्ठपाषाणसन्निभम् ।

अहं स्मरामि मद्भक्तं नयामि परामं गतिम् ॥

sthite manasi susvasthe SarIre sati yO nara: |

dhAtu-sAmye sthite smartA viSvarUpam ca mAmjam ||

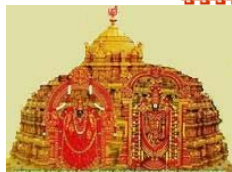
tatastam mriyamANam tu kAshTa pAshANa sannibham |

aham smarAmi madbhaktam nayAmi paramAm gatim ||

**Meaning:**

Who (ya: nara:) thinks (smartA) of me as (viSva rUpam) when he is able bodied (young - clear mind, healthy body, dhātu-piththam all working and under control) I think of him at his death (kAshTha pAshANa sannibham) when he is lying down on death bed as log of wood and I take him personally to Sri VaikuNTham [paramAm gatim]- says Lord VarAha.

About this Adhi VarAha Moorthy - The puraaNic legends say that after the PraLaya kalpa preceding the great Deluge, the Supreme Being MahA VishNu, revealed Himself in the form of a White Boar, SwEta VarAha, rescued the earth and recreated it and having re-established the Universe, He decided to stay on the earth for some time to protect the good and destroy the evil. Thus God VishNu revealed Himself earlier, in the previous incarnation as VarAha SwAmi on the bank of the VarAha teerttham i.e. northern portion of PushkariNI at Tirumala. This manifestation as the White Boar is enshrined in the Adhi VarAha SwAmi temple on the north-western bank of the PushkariNI at Tirumala. This temple is thus older than the temple of Lord Venkateswara and claims precedence in worship and nivedana. From <http://www.sribalaji.com/tirumala/history.htm>





## PASURAM 58

தெளிந்த சிலாதலத்தின் மேலிருந்த மந்தி  
அளிந்த கடுவனையே நோக்கி - விளங்கிய  
வெண்மதியம் தாவென்னும் வேங்கடமே, மேலொருநாள்  
மண்மதியில் கொண்டுநதான் வாழ்வு.

theLintha silAthalatthin mEliruntha manthi,

aLintha kaduvanaiyE nOkki - viLangiya

veNmathiyam thAvennum vEngadamE, mElorunAL

maNmathyil koNdu uganthaan vAzhvu.

AzhwAr enjoys here about the divya dampathi's compassion and concern, love for us. A great poetic imagery! Only commentators like Sri PeriyavAcchAn PiLLai can infer what AzhwAr ThiruvuLlam (mind) is and explain to us.

A brilliant verse!

### Meaning:

The crystal clear like rock [on top of ThiruvEnkatam Mountain] on which sits the lady monkey (mandhi) looking at and enjoying her beloved and lovable male monkey (kaduvan) [which also gazes at his love incessantly]. She asks the male-'please get me that white moon for me.' In such beautiful place of ThiruvEnkatam, lives the Lord who had got back His earth rightfully and in an intelligent manner (during His Vaamana avathAram]

The wonderful commentary says: The mountain is so high that the moon appears lower than the apex of the mountain - where the monkeys are sitting. So the lady looks at the moon down and desires for the same and asks for it. The beloved male also promises to get the same, though it can not and will not be able to.





**SrI Mahalakshmi acts as mediatrix**



PeriyavAcchAn PiLLai adds: AzhwAr uses the analogy of the wild animals to tell us about the compassion and love of the divya dampathis towards the JeevAtmAs. The most merciful and most compassionate One, MahAlakshmi seeing her darling child jeevathman (the moon) takes pity on it and asks the Lord why don't you get me the child i.e. moon to our kingdom? It is there somewhere down in that leelA vibhUthi. We are here in crystal clear faultless blemishless SriVaikuNTham (or ThiruvEnkatam) and please do needful to get that. The Lord smiles and says: "Devi. I take so many forms, avathArams for their sake; for the rishis, devas, human beings, for their prayers. When you ask, I would naturally and immediately heed to your prayers. Should I not act immediately? I will". He blesses the jeevan and then takes the jeevan to go in the path of SaraNAgati etc.

PiraaTTi becomes the mediatrix and recommends [purushAkAram] here and the Lord saves the jeevan.

The monkeys never get the moon; here the Divya Dampathi gets the jeevan ultimately in SriVaikuNTham. The lady monkey asks for its own pleasure. But MahAlakshmi asks for the pleasure of Her Lord and the jeevan's pleasure. Her happiness lies in seeing them united. ammA's dayA is amazing.

Her eternal presence, eternal unity, and total uninterrupted, never-ceasing identity with the Lord, Her unbounded Limitless dayA, benevolence, Her being the MEANS as well as The GOAL, of all Humans and lastly Her special role as PurushAkAra (Mediatrix) between Her children (us) and the Father (the Lord). The Lord and She are the Divya Dampathis, and thus They Both are Seshi (Master) for all except Themselves. While the Lord takes the role of dhaNDadharathvam (punishing of the transgressors against SaasthrAs and everyone of us are in this category- in accordance with our karma) She forgives us to recommend our pitiable case to Him for protection and saving us.

Only AzhwAr can think of such wonderful deeds and narrate all this as Bhagavth vishayams and only poorvAchAryAs can infer what is in AzhwAr's





mind so clearly.

Let us pay our obeisance and praNaamams to most merciful divya Dampathi and the AzhwAr/AchAryA paramparai.

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## PASURAM 61

பண்டெல்லாம் வேங்கடம் பாற்கடல் வைகுந்தம்  
கொண்டங் குறைவார்க்குக் கோயில்போல் - வண்டு  
வளங்கிளரும் நீள்சோலை வண்பூங் கடிகை  
இளங்குமரன் தன் விண்ணகர்.

paNdellAm vEngadam pARkadal vaiguntham,  
kondu angu uRaivArkku kOyil pOl - vaNdu  
vaLangiLarum neeLsOlai vaNpoo kadikai,  
iLam kumaran than viNNagar.

AzhwAr enjoys here about the Paramapada nAthan's and the Divya Dampathi's compassion and concern, love for us in taking forms in Vyooaha avatArams and being present in archA roopams.

A great verse! The commentary has been excellent and wonderful.

VaikuNTha nAthan out of His compassion thus resides in Milky ocean [paaRkadal] for the sake of devas; and then in divya desams namely ThiruvEnkatam, the charming place Thirukkadigai sthalam with most beautiful gardens; and in ThiruviNNagar Divya Desam [as the eternally Youthful Lord - Oppiliappan] etc.

AzhwAr here says that Paramapada nAthan resides in such places namely Milky Ocean and the divine Divya Desams for us to enjoy seeing his Divya mangaLa vighram. Earlier (paNdu ellAm) he was in Paramapadam and then later He has come to Milky Ocean; and then to these Divya Desams. As NammAzhwAr says: angu vaitthu ingu piRandhu.

एष नारायण श्रीमान् क्षीराण्व विकेतनः

esha nArayaNa SrImAn kshIrArNava niketana:

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**iLankumaran - nitya yuva - Forever young Malayappa Swamy**





Also commentator Sri PeriyavAcchAan Pillai very nicely infers AzhwAr ThiruvuLLam (alternatively) here: Earlier [paNdu ellAm] He was residing in Paramapadam, PaaRkadal (Milky Ocean), ThiruvEnkatam, ThiruviNNagar, Thirukkadigai etc, for the sake of those devotees. If He was there at all these places, earlier (paNdu ellAm), now He is in my mind - says AzhwAr. Once upon a time He was there in all these divya desams; now He has entered into my heart.

A great anubhavam! It should not be taken in literal sense. This is termed as rasOkthi.

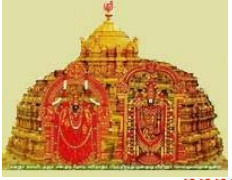
Srimad PaRavakkOttai Andavan about few years ago, during a teleupanyasam, mentioned the greatness of archA roopam very nicely. This is the most appropriate time to enjoy it as it has direct reference to this subject. The superiority of archA rUpam among Sriman nARayaNA's pancha rUpams (param, VyUham, Vibhavam, antharyAmi rUpam and archA).

Paramapadam, where the Lord is resident as Paramapada nAtham is surrounded by the aNDams and the AvaraNam waters (Oceans). It is not of easy access to us residing on earth. We can not travel there even to get a vessel filled with AvaraNam waters. It is too far away. Hence param and paramapadam can not be enjoyed with our sthUla SarIram. Only as a muktha jIvan possessing Sookshma sarIram, one can enter and enjoy the anthamil pErinbam there.

The second rUpam of the Lord is as Sesha Saayee in the middle of the Milky Ocean. Here He is presenting Himself as KshIrAbhdhi nAtham to DevAs and maharishis. Again, this is beyond our reach with SthUla sarIram. Hence, it is not of much use for us to either see or enjoy.

The third rUpam of the Lord is what has been celebrated as Raama, KrishNavathArams. These Vibhava avathArams were enjoyed by those who were contemporaries. Today, it is history and we can not enjoy Lord KrishNa as





Gopis and akrUrar did. Thus this rUpam is in the past like last year's river water, which is no longer available to quench our thirst (dried up river bed).

The fourth rUpam is antharyAmi svarUpam. It is likened to OoRRu jalam. You have to dig in the river bed sand and access the water under. Through the difficult J~nAna Yogam, one can visualize this svarUpam of the Divya dampathis seated in our heart cavities. Very few have the power to succeed in such efforts and thus, this svarUpam is also not within reach of ordinary folks on this earth.

The fifth rUpam is the One that Sriman nArAyaNan took to make Himself easily available to one and all and to enjoy Him with our own sthUla sarIram and mAmsa chakshus. No divya dhruShti as needed by ArjunA is a must to see the VisvarUpam of the Lord. "angu vaitthu, inghE piRanthathu" is the celebration of this ArchAvathAram by eedu grantham.





## PASURAM 62

விண்ணகரம் வெஃகா விரிதிரைநீர் வேங்கடம்  
மண்ணகரம் மாமாட வேளுக்கை - மண்ணகத்த  
தென்குடந்தை தேனார் திருவரங்கம் தென்கோட்டி  
தன்குடங்கை நீரேற்றான் தாழ்வு.

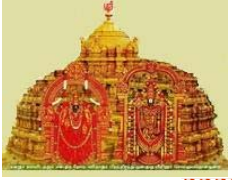
viNNagaram veqKA virithirai neer vEngadam,  
maNNakaram mAmAda vELukkai - maNNakattha  
then kudanthai thEnAr thiruvarangam thenkOtti,  
thankudangai neerERRAn thAzhvu.

AzhwAr enjoys here enlisting some more Dhivya Desams wherein the Lord out of His own accord resides in archA mUrthy and blesses us all with such easy accessibility.

The Lord who stooped down so low to beg with His small palms for three measures of His Feet [during His Vaamana avathAram], resides in the following Divya Desams:

- ☆ ThiruviNNagaram (Oppiliappan Koil)
- ☆ ThiruvehKA (in Kaanchipuram)
- ☆ The water splashing (with most beautiful water falls) ThiruvEnkatam
- ☆ This is THE Place! People exclaim looking at ThiruvELukkai Divya Desam which is filled with the most beautiful huge palatial buildings so that it appears as if it is the center of the bhUmi [earth] itself
- ☆ Popular and beautiful Thirukkudanthai (ArA amudhan)
- ☆ The most fertile Thiruvarangam [Srirangam] with honey flooded gardens (honey dripping from their flowers) and
- ☆ The most wonderful Southern ThirukkOttiyoor Divya Desam.





For the sake of getting back the Devendra's worlds [Himself being UpEndran], the Lord went begging for three measures of Land by His Lotus Feet. He came in as a diminutive brahmachAri boy as Vaamanan. Such a sowseelyam of His can be also seen in each of these most wonderful divine Divya Desams.

In order to save the world (its people - namely His children), He has taken these archA murthys and blesses the world every day.

Where is Vaamanan in this divya desam list? Why does AzhwAr refer saying that in these divya desams one can see Vaamanan - the One who begged with his small palms? Commentator says: AzhwAr refers to the sowseelyam of Vaamana avathAram that is seen in these divya desams as well in the same manner if not more. In Vaamana avataaram He displayed His sowseelyam for only a few minutes, but here in these divya desams, the Lord continues to show His easy accessibility for all of us - day after day.

Sowseelyam means: Mixing intimately with the inferior class. Since such a communion takes place without any motivation and occurs out of His love, it becomes Suseela (or gracious). It may also mean as interpreted by Sri Sudharsana Suri, that virtue of the Lord by which devotees who approach Him are not made to entertain any fear in the ground that He is Supreme Being. At the same time, God in archA murthy and in Vibhavam does NOT show any Supremacy so that the distinction between himself and His devotees is not felt.

Such sowlseelyam is the very reason for His being made available so easily for us in these divya desams in the form of divya mangaLa vighrams.

Thus when Vaamanan is mentioned, it is the quality of the Lord Vaamanan which is to be enjoyed in these divya desams i.e. sowlabhyam, sowseelyam.





## PASURAM 63

தாழ்சடையும் நீள்முடியும் ஓண்மழுவும் சக்கரமும்  
சூழரவும் பொன்னாணும் தோன்றுமால் - சூழும்  
திரண்ட அருவி பாயும் திருமலைமேல் எந்தைக்கு  
இரண்டு உருவும் ஒன்றாய் இசைந்து.

thAzh cadaiyum neeL muDiyum oN mazhuvum chakkaramum,  
soozh aravum pon nANum thOnRumAl, soozhum  
thiraNdu aruvi pAyum thirumalaimEl enthaikku,  
iraNdu uruvum onRAy isainthu.

AzhwAr enjoys here enlisting some more divya desams wherein the Lord out of His own accord resides in archA mUrthy and blesses us all with such easy accessibility.

Regarding the words chosen by the AzhwAr in this pAsuram,

thAzh cadaiyum- the matted locks of hair that hang down [which are due to Rudran's continuous penance - thapasvi

neeL mudiyum - The golden crown [of Sriman nArAyaNan] due to Himself being the Lord.

oN mazhuvum - the weapon that Rudra has in his hand.

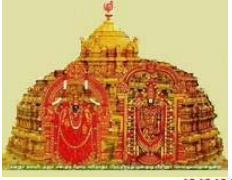
chakkaramum - the right Hand of VishNu holding CakrA.

soozh aravum - the snake that hangs around the neck of Rudra.

pon nANum - the golden waist band (araijnAN) declaring His beauty.

The above appear in the Lord VenkatesA's ThirumEni as AzhwAr performed MangaLAsanam at Thirumala. It is the Lord's sowlabhyam and sowseelyam [being able to mix with others in spite of His Supreme Lordship as mentioned





in verse no.62]

Dr V.N. VedAntha Desikan SwAmi gives the meaning of this verse: "My Lord-dwelling on the Thiruvencatam hill, enriched by perennial streams, exhibits a unique synchronized form in which He and Siva appear in a body harmoniously, the right displaying a big crown, chakra and gold girdle etc., and the left, a low-lying hairlock, trident and snake around. The former are marks of a Master, the latter, those of a practitioner. What a union of the two forms!"

The Lord's udhAra svabhAvam is illustrated here. He has given a portion of His body to Rudran. Is this is a sERA sErththi? No! **oru kOvayAi porunthi vidhyAsam teriyAthavARu thORRum vindhai thAn ennE!** It may appear that AzhwAr brings in identity of Rudran and nArAyaNa here. It is surely not so. He is Sarvesvaran; Sriman nArAyaNa is the Lord of all; and of all other devathas including Chaturmukha Brahma and Rudran the two important Vedic deities popularly acknowledged as higher. In other words Sriman nArAyaNa is the Primordial Chief. When Gajendra called "Adhi moolame" - the Primary Cause of all - "**na aham, na aham, na cha aham?**" said all devas including Brahma Devendra and Rudra declined to save the king elephant. It was nArAyaNa, being the primordial Chief and Cause and Creator of all, rushed to rescue Gajendra as the Adhimoolam.

NammAzhwAr says [in Thiruvaymozhi 1.3.7]: if one dispassionately ponders over the issue whether the three deities together constitute one Reality or they are different with equal status, it becomes obvious to one's mind, taking into consideration the characteristic features of the three deities as enunciated in the Sacred texts, that nArAyaNan is the Highest.

The swethaswathara Upanishad states that the Supreme Being first created Brahma. [**yo brahmANam vidadhAti pUrvam**]. The Upanisad clearly points out that Brahma was brought into existence by nArAyaNan and that from nArAyaNa was born Rudra etc. [**nArAyanAt brahmA jAyatE; nArAyaNAt rudrO jAyatE**]. In the same manner, MahOpanishad relating to primary cause





of the Universe says: [In the beginning] only nArAyaNa existed, neither Brahma, nor ISaana [Rudra], nor the heaven; nor the earth; nor the stars; nor the water and the fire; nor the moon and the sun. [ekO ha vai nArAyaNa Aseet; na brahma nEsAnO nApO nAgnisOmau meme dhAvA prthivI na nakshatrAN na sUryO na candramAah]

AzhwArs refer to Brahma and Rudra quite often to prove that they along with other devas are also subject to origin, and affliction and that they can not therefore be considered as Supreme Being and as the One who can grant us Salvation. They too seek His protection and they (devas) worship Sriman nArAyaNa for the same reason.

In this connection, it may please be noted that none of the AzhwArs and their references to Brahma and Rudra exhibit any sectarian bias. In fact AzhwArs speak about the glory of these two deities Brahma and Rudra in such venerable terms as he would use in respect of MahAlakshmi.

Similar to what PeriAzhwAr mentioned here, NammAzhwAr also refers to all these deities as having an abode in the body of nArAyaNa. Lakshmi resides in His divine Chest, whereas Brahma is accommodated in His navel and Rudra on the right side of His body. Thus AzhwAr mentions the Supremacy of nArAyaNan as well as His sowseelyam of accommodating Rudra and Brahma in His Body [TVM 2.8.3; TVM 4.8.1]

Where does one see Rudra in ThiruvEnkatam? This is similar to previous verse where AzhwAr says: one can see Vaamanan in the divya desams meaning - His sowseelyam can be enjoyed in these divya desams. Same manner this needs to be understood.

The same AzhwAr clearly states in the 97<sup>th</sup> pAsuram of his MoonRAM ThiruvandhAthi (as translated by Dr. V.N. VedAnthA Desikan SwAmi):

"The Lord, with His complexion resembling that of the atasee flower (kAYam Poo), is prime creator - from Him was born Brahma in the navel-lotus. Devas





like Brahma, Indra, Rudra and the like are no- where-near in stature to the Lord. Could they even mentally comprehend the greatness of the Lord? Even to a slight degree, I say?"

In the fifth pAsuram of Mudal ThiruvandhAthi, Mudhal AzhwAr states: The body of Siva has nArAyaNan (the Para devathai) as his anatharyAmi rUpam, the indweller.

Also, the PoorvAchAryAs have mentioned that the two worlds namely leelA vibhUthi (Lord's cosmic Universe) and His Paramapadam [Nithya vibhUthi) are mentioned here. which are His Sareeram (Body as attributes). That is the reference for thAzh cadai to leelA vibhUthi being lower world; and neeL mudi (golden crown) - to Nithya vibhUthi.

Poygai elaborated upon manana Paryantha Jn~Anam (transcendent knowledge) as his way of experiencing the Lord. BhUthatthAzhwAr focused on the derivative of Jn~Anam, dhyAnam/nithidhyAsanam to similar effect. pEy AzhwAr joined both experiences to arrive at Para Jn~Anam for the total vision/sevai [ParipoorNa - SaakshAthkaram) of the Lord with His PirAtti.

It may be remembered that Poygai saluted the Lord as ubhaya VibhUthi Yukthan (possessor of the wealth of both leelA vibhUthi and nithya VibhUthi [this world and Sri VaikuNTham). BhUthatthAzhwAr pointed out that the nArAyaNa nAmam stands for the Ubhaya VibhUthis of our Lord. pEy AzhwAr asserted that this Ubhaya VibhUthi yuktha nArAyaNan should be addressed with the prefix of "Srimad" (Sriman nArAyaNan) in recognition of His Eka Seshithva Yogam. This is reflected in its entirety in this verse.







## PASURAM 68

பார்த்த கடுவன் சுனைநீர் நிழற்கண்டு  
பேர்த்தோர் கடுவனெனப் பேர்ந்து - கார்த்த  
களங்கனிக்குக் கைநீட்டும் வேங்கடமே மேனாள்  
விளங்கனிக்குக் கன்றெறிந்தான் வெற்பு.

pArttha kaduvan chunai neer nizhal kaNdu,  
pErtthOr kaduvan enap pErnthu- kArththa  
kaLankanikkuk kaineettum vEngadamE, mEnAL  
viLanganikku kanRu eRinthAn veRpu.

Yet another pAsuram displaying the poetic skill of AzhWAra! The strong [masculine] male monkey, [sitting on a branch of a tress in the ThiruvEnkatam mountain] looks at its reflection in the pond below, mistakenly thinks that it is another monkey staring at it; It gets scared and becomes afraid of the reflection [meaning: by itself, our hero is strong and majestic] and attempts to leave the place to avoid any potential trouble from the [imaginary] enemy.

While leaving, its flickering mind gets tempted to taste the fruit in the nearby branch [not in the tree where it is sitting] but from the branch of the reflected tree and extends its palm [as begging] to the water monkey (its own reflection). "Please give me a fruit from that branch?"

In such a cool beautiful place of ThiruvEnkata mountain, resides our Lord who had thrown [during KrishNavathAram] the demonic calf against the viLampazha tree to kill both vathsAsura and the other asurA who had hidden in the tree; both intending to kill Kutti KaNNan.

The male monkey even though its gets scared looking at its own reflection and chooses to go to avoid trouble, gets tempted with flickering mind, trying to enjoy even at the time of trouble. [exactly similar to human minds, trying to enjoy the dripping honey though caught between the vice of samsaeric





afflictions and being aware of the fleeting lives, still running amuck after sensual pleasures - no way different from monkeys].

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**The permanent cure for samsaeric afflictions (Thanks: SrI AMR Kannan)**





## PASURAM 69

வெற்பென்று வேங்கடம் பாடும் வியந்துழாய்க்  
கற்பென்று சூடும் கருங்குழல் மேல் - மற்பொன்ற  
நீண்டதோள் மால்கிடந்த நீள்கடல் நீராடுவான்  
பூண்டநாளெல்லாம் புகும்.

veRpenRu vEngadam pAdum, viyanthuzhAy  
kaRpenRu soodum karunguzhal mEl - maRponRa  
neeNdathOL mAlkidantha neeLkadal neerAduvAn,  
pooNda nALellAm pugum.

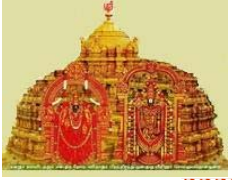
This verse in the role of nAyaki tradition avers that this verse is the inspiration probably for NammAzhwAr and Thirumangai AzhwAr for their great verses in Naayaki bhaavam.

This verse is to be read as if the mother of AzhwAr (in the Naayaki) sings about the condition of her daughter i.e. PeyAzhwAr. Similar to kangulum pagalum (of NammAzhwAr)

My girl - whenever someone mentions about any mountain, she gets excited and sings "ThiruvEnkatam", when she sees thuLasI leaves, she adorns her head with that saying, "the thuLasi leaves from His Lotus Feet should adorn my dark black tresses as mark of my belongingness to Him and only Him". [She does not stop with that]. She also goes on and starts to reach Milky Ocean [paaRkadal - the ocean where the Lord Sriman nArAyaNa reclines on] to take holy dip into it for purifying herself.

A great verse! She is all the time thinking of ThiruvEnkatamudaiyAn and His divine sthalam - the mountain ThiruvEnkatam. Whenever anyone is uttering any mountain, she exclaims singing ThiruvEnkatam. kunRu irukkum idam. Wherever there is Hill, there the Yuva kumara: eternally Youthful Lord Sriman nArAyaNa resides. Whether it is ThirumAlirunchOlai Malai, Thiruneermalai,





Hasthigiri or ThiruvEnkatam, it is He, Who is seen there. That's why Pey AzhwAr nAyaki exclaims ThiruvEnkatam.

She always adorns her black tresses with the fragrant thuLasI as Bhagavath prasAdham and declares her being His eternal Seshan (servant) and being His property. She declares her nithya, nirUpAdhika ananhArya Seshathvam (not being servitude to any one else except Sriman nArAyaNan - which is the case for all jeevathmAs naturally and eternally; but are not realised by them anyway- she does recognise and realise].

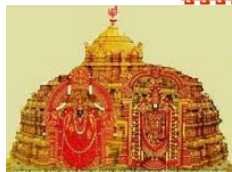
She proceeds to paaRkadal for taking the holy dip therein. How can she reach there? Does she know where it is? She does not care. She attempts to go there. [Mother perhaps takes her to ThiruvEnkatam pushkariNI in the meanwhile and consoles her probably]



Since the earlier verse and next verse of AzhwAr is not connected or does not refer to naayaki bhaavam, Sri PeriyavaachAn PiLLai [though comments firstly as above in Nayaki role] suggests an alternative interpretation as below for this verse:

The paadum, soodum, pugum in the verse - meaning: sings; adorns and enters - can also be as if it is AzhwAr instructs as [you all sing - paadugum or paadum; Soodum - You adorn; Pugum - You enter] an upadesam to us.

So, it means that whenever anyone uttering the name of any mountain, it means it is ThiruvEnkatam alone. That IS the mountain; others are NOT. So, sing ThiruvEnkatam. Adorn your tresses with His thuLasi leaves and declare your eternal natural Seshathvam to Sriman nArAyaNan. He is the Master; He is niyanthaa; He is the Lord of all; All jeevathmans naturally belong to Him as His property; as His servants; It is just that you do not realise that due to karma vaasana. Now realise and declare Your eternal belongingness to Him. Get rid of the samsaaric affliction; and crush your paapams by vEm +katam.

Enter into PaaRkadal [Milky Ocean]. One may wonder how AzhwAr can ask us to





go and enter Milky Ocean. Other two we can at least try. Not this. We do not even know where it is. Enter into His PushkariNI as if it is the Milky Ocean; [It is equal to if not grander than that].

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## PASURAM 70

புகுமதத்தால் வாய்பூசிக் கீழ்தாழ்ந்து அருவி  
உகுமதத்தால் கால்கழுவிக் கையால் - மிகுமதத்தேன்  
விண்டமலர் கொண்டு விறல் வேங்கடவனையே  
கண்டு வணங்கும் களிறு

pukumathatthAl vAyposik keezthAzhnthu, aruvi  
ugumathatthAl kAlkazuvik kaiyAl - migumatham thEn  
viNdamalar koNdu viRal vENgadavanaiyE,  
kaNdu vaNangum kaLiRu.

Yet another display of poetic skill and narration by AzhwAr!

### Meaning:

The male elephant generally has waters oozing out of its head and also from its eyes. The waters that ooze out of its head trickles down its face and so does the water from its eyes. It appears these waters enter into its mouth and the elephant washes its mouth. The water coming down like the water-falls washes off feet also. Thus cleansing itself, plucking the honey dripping fragrant flowers with its trunk, the elephant offers the same at the feet of ThiruvEnkatamudaiyAn, knowing the Supremacy of ThiruvEnkatamudaiyAn; it prostrates and pays its obeisance.

One should approach BhagawAn with clean body, [and mind also]. AzhwAr sees the elephant having its face and mouth with waters and waters flowing down to its legs - enjoys that the elephant performs Achamanam uttering acutaaya namah anantaaya namah and GovindAya namah.

It plucks the flowers and offers at the feet of the Lord, the unparalleled One - ThiruvEnkatamudaiyAn and prostrates at His Feet. Even the elephant (the animals are not supposed to have as much intellect and vivEkam as human



beings) realises His greatness and pays its obeisance, performs SaraNagati. Shouldn't we, the so called more intelligent beings not realise and be aware of His Supremacy, our eternal belongingness to Him and follow aacharam and anushtanam by going to Him purer; perform nithya karma like Sandhyavandhanam etc? The list will go on...



Sarva swami (Thanks: SrI Ramakrishna Deekshitulu archakam)



He is Sarva SwAmi; akhila jagat svAmin; asmat svAmin. He is the only one who can save us from samsaaric affliction. This reminds me of the sLOkam from SrI VenkatEsa Prapatti:

श्रीमन् कृपाजलनिधे कृत सर्वलोक

सर्वज्ञ शक्त नतवत्सल सर्वशेषिन् ।

स्वामिन् सुशील सुलभाश्रितपारिजात

श्रीवेङ्कटेश चरणौ शरणं प्रपद्ये ॥

SrIman krpAjalanidhe krta sarvaloka

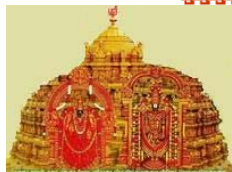
sarvaj~na Sakta natavatsala sarvaSeshin |

svAmin suSIla sulabhASritapArijAta

SrIvenkaTeSa caraNau SaraNam prapadye ||

The slokam goes on to offer Prapatti at the Lotus feet of the Lord. This slokam addresses the easily accessible PaarijAtha pushpam standing on the top of the seven Hills as Sarva Seshin [master of all], Sarvaj~nan [the Omniscient], KrupAjala nidhi [the wealth of Krupai - grace and compassion], Sarva Shakthan [Omnipotent] and SwAmin [Master]. Each of the nAmAs incorporated in this verse are powerful reminders of the Lord of Alamelu MangA, Who has DayA as His cardinal KalyaaNa GuNam.

Each of these namAs can be connected to DayA DEvi saluted by SwAmi Desikan in his DayA Satakam. SwAmi Desikan has invoked Lord Srinivasa's DayA as a Devi and conversed with Her through the Slokas of DayA Satakam.







## PASURAM 71

களிறு முகில் குத்தக் கையெடுத்தோடி  
ஒளிறு மருப் பொசிகையாளி - பிளிறி  
விழ கொன்று நின்றதிரும் வேங்கடமே மேனாள்  
குழக்கன்று கொண்டெறிந்தான் குன்று.

kaLiRu mukil kutthak kaiyeduththu Odi,  
oLiRu maruppu osi kai yALi- piLiRi  
vizha, konRu ninRu athirum vEngadamE, mEl nAL  
kuzhak kanRu koNdu eRinthAn kunRu.

AzhwAr again enjoys the animals living in the mountain and the events that take place there.

The strong male elephant looking at the dark clouds loitering and almost touching the mountains of ThiruvEnkatam, chases the same thinking that it is yet another elephant; and runs behind shouting with its trunk raised, attempting to hit the cloud (elephant).

The YALi (a wild animal) which is stronger than the elephant listening to its [elephant's] shout, fights, breaks the elephant's tusker and kills it, yelling and roaring in its success.

AzhwAr adds: in such a mountain where the wild animals live - resides the Lord who had thrown the calf at the viLampazha tree to kill the asurAs.

Similar to The Lord of ThiruvEnkatam who killed the enemies of His dear devotees, here even the animals kill their respective opponents and conquer, says AzhwAr in this verse.

Why would AzhwAr talk about killing of an animal by the other, while mentioning about ThiruvEnkatam? Two reasons: One - In that wild mountain





lives lots of animals and it is natural for an animal to kill the other for its prey and survival. Two - It is also equally a puNya to get killed and die in the divine mountain ThiruvEnkatam, and thereby the elephant gets uplifted in its next birth.

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Malayappa Swamy in Yaali vAhanam





## PASURAM 72

குன்றொன்றினாய குறமகளிர் கோல்வளைக்கை  
சென்று விளையாடும் தீங்கழைபோய் - வென்று  
விளங்கு மதிகோள்விடுக்கும் வேங்கடமே மேலை  
இளங்குமரர் கோமான் இடம்.

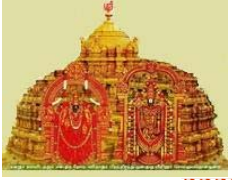
kunRu onRinAya kuRa magaLir kOlvaLaik kai  
senRu viLaiyAdum theem kazhai pOy - venRu  
viLangu mathi kOL vidukkum vEngadamE, mElai  
iLankumarar kOmAn idam.

Excellent verse - describing the beauty of power of the residents of ThiruvEnkatam!

The gypsy women folk residing in the divine mountain of ThiruvEnkatam, who do not know anything other than praying to ThiruvEnkatamudaiyAn and who do not know anyone else other than their Lord ThiruvEnkatamudaiyAn Srinivasan; who wear shining, most beautiful bangles around their wrists; play in the thick jungles of tall, majestic and beautiful bamboo trees. The bamboo sticks are bent by these women folks with their hands when they play and when they leave them back, they rise to hit the moon itself and get the moon rid of its eclipse (namely the moon as caught by rAhu - as per our scriptures) and frees the moon to shine more glowingly into the mountain of ThiruvEnkatam. In such a great divya sthalam, resides the eternally Youthful Lord of all eternally Young NithyasUris.

The power of gypsy ladies in ThiruvEnkatam is so much that the bamboo goes back and hits the rAhu to free the moon! - AzhwAr exclaims. Also it may be interpreted that the bamboo is so thick that the moon rays first could not enter into the mountain and later when the gypsy women played and separated them, with the shining bangles, the raahu runs away and the moon gets back its





lustre again.

Or it can also be enjoyed that the gypsy girls play with stones [sitting on the mountain]; the stones reach the moon and hits the rAhu to free the moon from its eclipse.

Commentators enjoy in different ways about the power of the residents of ThiruvEnkatam due to the Lord being there. The Lord who is the Chief of eternally Youthful NithyasUris- is here in ThiruvEnkatam. This means that He Himself is younger than those NithyasUris; and all those NithyasUris come here to pay their obeisance to Him at ThiruvEnkatam.

Sruthi says: He is YuvA kumara: Ever young. Also NithyasUris do not age; no time concept in SriVaikuNTham except the time of entry (for muktha jeevathmas and not for Nithyars).

AzhwAr enjoys the power of residents of ThiruvEnkatam due to their ananhaarya Seshathvam (being servant only to Him and none else) and due to their paramaikAntithvam and enjoying the dhEha yaathra with extolling only Him and His glories.





## PASURAM 73

இடம் வலம் ஏழ்பூண்ட இரவித் தேரோட்டி  
வடமுக வேங்கடத்து மன்னும் குடம்நயந்த  
கூத்தனாய் நின்றான் குரைகழலே கூறுவதே  
நாத்தன்னால் உள்ள நலம்

idam valam Ezh pooNda iravi thEr Otti,  
vadamuga vEngadatthu mannum - kudam nayantha  
kootthanAy ninRAn kuraikazhalE kooRuvathE,  
nAtthannAl uLLa nalam.

Driving the chariot with seven horses right and left [of thEr- chariot] the Sun rises and travels across the world. The charioteer is this Lord of ThiruvEnkatam [says AzhwAr]. Who is that Lord? He is the one who had danced keeping the pot on His head. Uttering the glories of his divine pair of Lotus Feet [meaning uttering His divine names] is the only befitting and good thing that [our] tongue should do.

How does the Lord drive the chariot of the Sun? Because He is the indweller [antharyAmi rUpam] in all and directs them to act. [bhIshOdEti sUrya: bhIshAsmAdhagniScEndra: ca - says Upanishad. Lord Sriman nArAyaNa is the One who resides within the sun and directs him to function everyday.

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Lord Kannan resides in thiruvengadam





## PASURAM 75

சார்ந்தகடு தேய்ப்பத் தடாவிய கோட்டுச்சிவாய்

ஊர்ந்தியங்கும் வெண்மதியின் ஒண்முயலை சேர்ந்து

சினவேங்கை பார்க்கும் திருமலையே ஆயன்

புனவேங்கை நாளும் பொருப்பு

sArnthu akadu thEyppath thadAviya kOtu uchchivAy

Urnthu iyangum veNmathyin oNmuyalai- sErnthu

sinavEngai pArkkum thirumalaiyE, Ayan

punavEngai nARum poruppu.

### Meaning:

The moon with its sweet white belly touching the ThiruvEnkatam mountain's surface (the mountain being so high] crawls on its surface [when the moon moves]. The fiery eyed tiger looking at the dark spots on the moon thinks that it is the white rabbit nearby and attempts to pounce on its prey. It keeps ogling at the prey without being able to reach and touch nor it is able to get away from it as it is inaccessible. Thus it is so near yet so far.

In such a lovely mountain of ThiruvEnkatam, the vEngai trees [neem trees] grow dense and tall and the whole place is cool and fertile - where our Lord KaNNan resides.

A wonderful scenic beauty! The mountain is so tall that the white moon appears to be touching on its stomach and crawling on the surface. The tiger sees the dark spots of the moon [so near] and assumes that it is white rabbit [the poets always consider the dark spots of the moon as rabbits- poetic imagination] and attempts to pounce on it. It neither leaves the place due to temptation nor is it able to reach its prey due to inaccessibility.

This is similar to our running behind the transitory pleasures which appear to





be giving us happiness; but not actually so. Also it pulls us down further. This tiger not being able to proceed; nor stop.

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## PASURAM 89

முடிந்த பொழுதில் குறவாணர் ஏனம்

படிந்துமுசால் பைந்தினைகள் வித்த தடித்தெழுந்த

வேயங்கழைபோய் விண்திறக்கும் வேங்கடமே மேலொருநாள்

தீங்குழல் வாய் வைத்தான் சிலம்பு

mudantha pozuthil kuRavANar, Enam

padinthu uzhusAl painthinaikaL vittha- thadinthu ezuntha

vEynkazaipOy viNthiRakkum vEngadamE, mEl orunAL

theenkuzhalvAy vaitthAn silambu.

A wonderful verse again!

The old gypsy folks residing in ThiruvEnkatam mountain, who are in the evening of their lives; being unable to perform their daily routine of planting seeds, growing them and harvesting etc, do not do full justice to their work and try doing it slowly or not work at all. The boars loitering there in the forests of ThiruvEnkatam walk, run, loiter and tear open with their horns these fields and even cut these bamboo trees and branches. And then the cut bamboo branches also start to grow and touch the skies on top of this ThiruvEnkatam mountain where the little KaNNan [Kutti KaNNan] who has played so beautifully the bamboo (flute) in His mouth.

The verse appears a little vague! First it says: old folks are tired and are not able to grow the seeds. The boars with their strengths run and go on rampage and break, cut all the trees and plants. Next line it says, in spite of that though the field is kind of ploughed, bamboos cut and destroyed by these boars, the bamboos started to grow on this mountain and touch the skies.

What does it imply? Poorvars say:





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Perform SaraNagati at His divine feet!  
Swarna alankAra perumAL





It is like a jeevan being unable to perform the ceaseless meditation and dhyAnam i.e. the bhakti yoga through Karma, j~nAna yoga and hence declares his helplessness [aakinchanyam] and raises his hand to ThiruvEnkatamudaiyAn performing the small [but grandest] deed of SaraNAgati [when it is able]. The boars (meaning VarAha who had promised that he would personally come and take care of those who have performed SaraNAgati and take them to His abode) help the gypsies and cuts and crushes the karma vAsanAs; destroys the same and thereby everything is clean.

What does it mean to mention that the bamboo started to grow again? This is none other than utthara kruthyA. What to do after performance of SaraNAgati? One should not just say: I have performed Prapatti [SaraNAgati] and hence I should not do any thing else - no sandhyAvandhanam, no kaimkaryam, no nithya karma, no naimittika karma etc. All should again grow to the same extent with different heights (of Bhagavad prItyartham, and for all His pleasure and that would touch Him (the skies). This is what is implied here.

This completes PeiyAzhwAr anubhavam of ThiruvEnkatam and we can enjoy the anubhavams of mazhisai vandha jyOthi in the next volume.

**SrI PadmAvati samEta Sri SrinivAsa parabrahmaNE namah:**

acAryAn ThiruvadigaLE adiyOngaL SaraNam





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